# Religious Instructions and Exercises of Piety for the Christian Schools

John Baptist de La Salle

Translated by Richard Arnandez, FSC
Edited by Eugene Lappin, FSC

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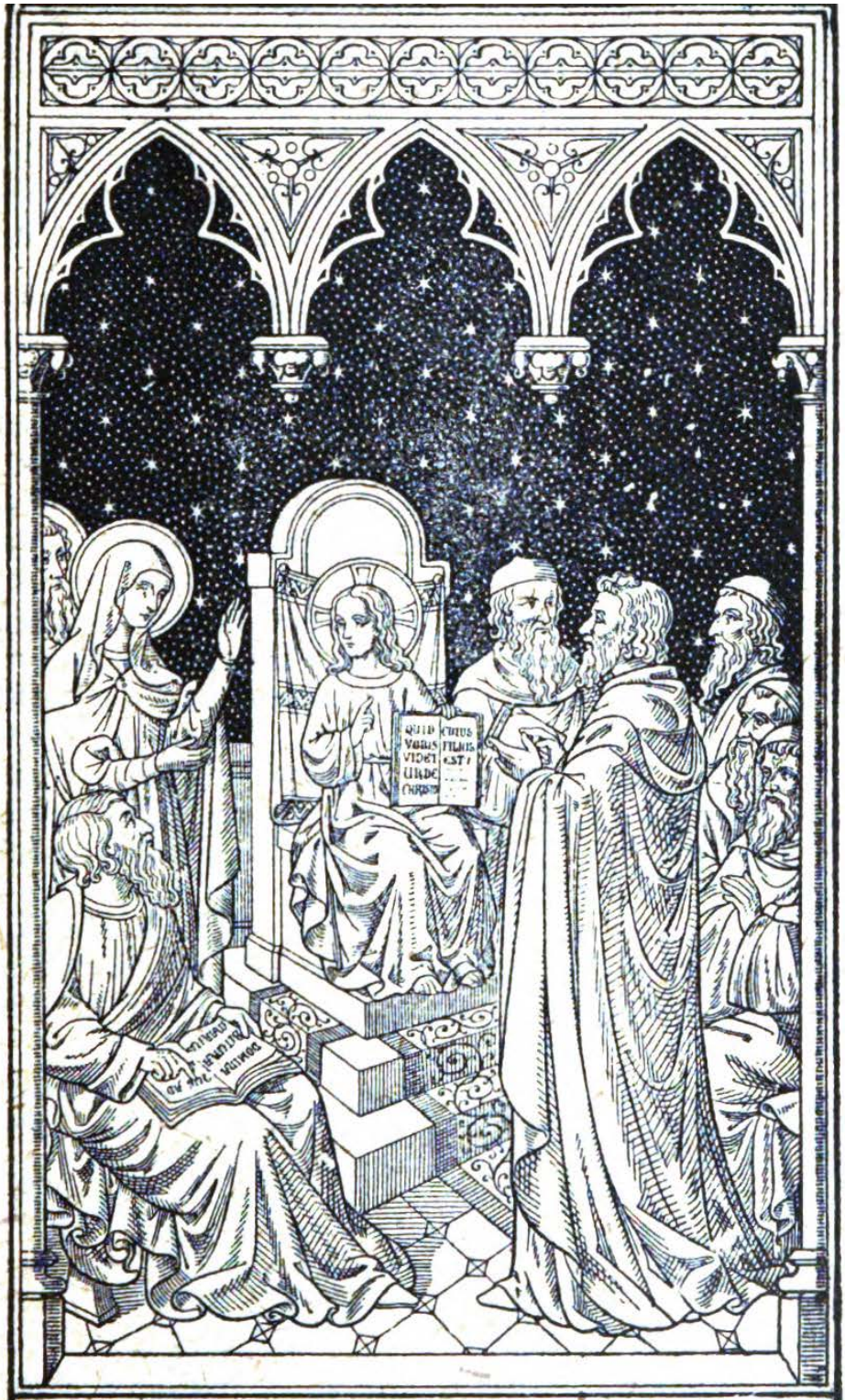

Jésus parmi les Docteurs.

# INSTRUCTIONS
ET
# PRIERES
POUR LA SAINTE MESSE,
LA CONFESSION,
ET LA COMMUNION.

Avec une Inſtruction Méthodique par demandes & réponſes, pour aprendre à ſe bien confeſſer.

*Par Monſieur* JEAN-BAPTISTE DE LA SALLE *Prêtre, Inſtituteur des Freres des Ecoles Chrétiennes.*

INSTITUT des FRÈRES des ECOLES CHRÉTIENNES
ARCHIVES

A ROUEN
Chez JEAN-BAPTISTE MACHUEL, ruë Damiette.

M. DCC. XXXIV.
*Avec Aprobation & Privilége du Roy.*

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*The Life of John Baptist de La Salle, Founder of the Institute of the Brothers of the Christian Schools; A Biography in Three Books.* Jean-Baptiste Blain. Translated by Richard Arnandez, FSC. Edited by Luke Salm, FSC. Published in separate bindings with continuous pagination, 2000. *The Mind and Heart of John Baptist de La Salle.* Jean-Baptiste Blain. Translated by Edwin Bannon, FSC. Edited by Augustine Loes, FSC, 2002. The four books by Jean-Baptiste Blain are volume 2 of Lasallian Resources: Biographies of John Baptist de La Salle by His Contemporaries.

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## Lasallian Resources: Current Lasallian Studies

*John Baptist de La Salle and Special Education: A Study of Saint Yon.* Othmar Würth, FSC. Translated by Augustine Loes, FSC. Adapted by Francis Huether, FSC. Edited by Bonaventure Miner, FSC. Volume 1 of Lasallian Resources: Current Lasallian Studies, 1988.

*So Favored by Grace: Education in the Time of John Baptist de La Salle.* Edited by Lawrence J. Colhocker, FSC. Volume 2 of Lasallian Resources: Current Lasallian Studies, 1991.

*Spirituality in the Time of John Baptist de La Salle.* Edited by Robert C. Berger, FSC. Volume 3 of Lasallian Resources: Current Lasallian Studies, 1999.

*John Baptist de La Salle: The Message of His Catechism.* Jean Pungier, FSC. Translated by Oswald Murdoch, FSC. Edited by Gerard Rummery, FSC. Volume 4 of Lasallian Resources: Current Lasallian Studies, 1999.

*Sacred Scripture in the Spirituality of Saint John Baptist de La Salle.* Luis Varela Martínez, FSC. Translated by Francis Vesel, FSC. Edited by Donald C. Mouton, FSC. Volume 5 of Lasallian Resources: Current Lasallian Studies, 2000.

# Contents

Introduction . . . . . 1

*Instructions and Prayers for Holy Mass, Confession, and Communion*

Preface . . . . . 33
Part 1. The Holy Sacrifice of the Mass . . . . . 34
Explanation of the Ceremonies of Holy Mass . . . . . 40
The First Part of Holy Mass . . . . . 40
The Second Part of Holy Mass . . . . . 45
Section 1. Offering . . . . . 45
Section 2. Consecration and Elevation . . . . . 49
Section 3. Communion . . . . . 51
Prayers During Holy Mass Drawn from the Ordinary . . . . . 55
Other Prayers During Holy Mass . . . . . 72
Part 2. How to Confess Well . . . . . 85
Part 3. Confession and Communion . . . . . 121
Prayers Before Confession . . . . . 122
Prayers After Confession . . . . . 137
Examination of Conscience Before Going to Confession . . . 142
Instructions and Prayers for Communion . . . . . 153
Prayers Before Communion . . . . . 158
Prayers After Communion . . . . . 166

*Exercises of Piety to Be Performed During the Day in the Christian Schools*

Prayers to Be Said in School During the Morning . . . . . 177
Prayers to Be Said in School During the Afternoon . . . . . 192
Litanies . . . . . 203
Main Ceremonies That the Mass Server Must Observe . . . . . 218
Responses for Holy Mass . . . . . 221
Profession of the Ten Articles of Faith . . . . . 224
Hymns Sung Before the Weekday Catechism Lesson . . . . . 227
Hymns to Teach Christians What They Must Believe and Do . . . 229
Hymns for the Principal Feasts and Solemnities of the Year . . . . 258

Bibliography . . . . . 279
Index . . . . . 287

# Introduction

This volume presents two spiritual and educational writings by Saint John Baptist de La Salle (1651–1719): *Instructions and Prayers for Holy Mass, Confession, and Communion, with Methodical Instruction by Questions and Answers on How to Confess Well* and *Exercises of Piety to Be Performed During the Day in the Christian Schools,* which includes a number of hymns. For greater clarity, the contents, sources, history, and aims of these two texts are examined in light of this saintly Founder's other writings.

Our first text, *Instructions* (one of two abbreviated titles we will use) combines four shorter works by De La Salle on *Mass*, *Confession,* and *Holy Communion,* plus *Questions and Answers on Learning How to Confess Well*. The second text, *Exercises,* contains prayers in French and Latin, including acts of faith to be prayed daily throughout the year, plus five litanies for special days. It ends with a set of *Hymns,* or *Spiritual Songs,* that the Brothers used before catechism and at the end of the school day. If not likely composed by De La Salle, these hymns were probably selected and edited by him from existing collections, following a practice relished by our Lord and the Apostles.[1]

Initially published under De La Salle's personal supervision between 1696 and 1706, these two texts were reprinted at Rome in 1963 by facsimile from the earliest extant French editions, of 1734 for *Instructions*[2]and of 1760 for *Exercises*.[3] Translated from the French mainly by Richard Arnandez, they have been edited with insights from

1. Matt. 26:30, John 1:1–18, Acts 16:25, Phil. 12:6–11.

2. *Instructions et Prières pour la Sainte Messe, la Confession et la Communion, avec une Instruction méthodique par demandes et réponses pour apprendre à se bien confesser,* Cahiers lasalliens 17 (Rome: Maison Saint Jean-Baptiste de La Salle, 1963).

3. *Exercices de piété qui se font pendant le jour dans les Écoles chrétiennes,* Cahiers lasalliens 18 (Rome: Maison Saint Jean-Baptiste de La Salle, 1963).

Lasallian scholars, many of whom are cited in this introduction and the footnotes. The bibliography lists the works mentioned and a number that have been consulted.

De La Salle wrote both *Instructions* and *Exercises* for his schools and to meet the needs of the Brothers, their students, the parents, and others. Although he composed these texts for educational purposes, they are not simply pedagogical. Their wider goals, like most of the Founder's writings, are *apostolic*, *catechetical,* and *spiritual*. Consequently, this introduction considers these two texts in relation to De La Salle's life, work, and other writings. Our hope is that this volume will help clarify these texts and encourage others to examine in greater detail such rich sources of Lasallian pedagogy and spirituality.

### Current Lasallian scholarship: built on the research of pioneers

Shortly after De La Salle's canonization (1900), because of anti-religious laws, some 3,000 French Brothers left their country.[4] So, in 1904, the Brothers' Institute became truly international. Throughout the Lasallian world, interest in De La Salle grew steadily because of these French exiles, professional writing about the Institute (1932–1952) by Georges Rigault and others, the martyrdom of 165 Spanish Brothers (1934–1939), the transfer of the Founder's relics to the new Generalate in Rome (1937), the scholarly research and studies on him in several languages, and the proclamation by Pope Pius XII of Saint John Baptist de La Salle as the Patron of All Teachers (1950).

In the twentieth century, many Brothers, especially those teaching on the university level, studied the Founder while pursuing higher degrees, including doctorates. In 1946, for example, Clair S. Battersby earned a PhD in history from London University with his dissertation on the Founder's contributions to education. Battersby published a dozen more books on De La Salle and his Institute, such as *De La Salle: Saint and Spiritual Writer* (1950), *De La Salle: Letters and Documents* (1952), and *Saint John Baptist de La Salle* (1957).

Battersby, of course, had predecessors. Jules Herment published *The Pedagogical Ideas of Saint John Baptist de La Salle,*[5] and in Italy Lasallians Emiliano[6] and Isidoro di Maria[7] published studies on the Founder. As *Rivista Lasalliana* began a bibliography on De La Salle

4. In the estimate of Vosine, *Une Ère de Prospérité: Les Frères des Écoles Chrétiennes au Canada,* vol. 2. Sainte Foy (Québec): Éditions Anne Sigier, 1991, 35.

5. *Les Idées pédagogiques de Saint Jean-Baptiste de La Salle*. Paris: Cerf, 1932.

from 1721 onward (see Scaglione in our bibliography), six Lasallians, in 1951–52, published studies of De La Salle's life and work: five in Paris (Bernoville,[8] D'Haese,[9] Philippeau,[10] Guilhem,[11] and Martinais[12]) and Justo[13] in Brazil. In 1955, Vermeulen and Lett[14] studied the Founder's method of prayer, and Merlaud[15] his influence on youth.

In sum, the 1950s were prolific years for Lasallian research. Besides Rigault and Battersby, many Lasallian scholars studied the Founder. André Rayez, SJ, also published in 1952 and 1955 key articles that convinced others Lasallians to pursue research on the Founder.[16] Among these was Maurice-Auguste Hermans, then Sub-Director of the Second Novitiate. In addition 1955 saw Louis Aroz[17] and

6. Fratel Emiliano Savino, *Alle sorgenti della dottrina spirituale de S. G. B. de La Salle* [The Roots of De La Salle's Spiritual Doctrine], *Rivista Lasalliana* (Torino, 1937–38). See also Scaglione in the bibliography.

7. Fratel Isidoro di Maria Molinari, *"Il pensiero ascetico de S. Giovanni Battista de La Salle in ordine alla formazione dell'educatore cristiano"* ["De La Salle's asceticism at the origin of Christian teacher formation"], *Rivista Lasalliana* (Torino, 1938); *Vita di San G. B. de La Salle* (Torino, 1951).

8. Gaëten Bernoville, *Saint Jean-Baptiste de La Salle* (Paris, 1951, reprint of the 1944 edition).

9. Anselme D'Haese, *Conduite des écoles chrétiennes par saint J.-B. de La Salle* [The Conduct of the Christian Schools] (Paris, 1951).

10. Celse-Pierre Philippeau, *Le Maître chrétien selon saint J.-B. de La Salle* [The Christian Teacher According to Saint John Baptist de La Salle] (Paris, 1951).

11. Alphonse Guilhem, *À l'École de saint J.-B. de La Salle: Introduction à sa spiritualité* [Following Saint John Baptist de La Salle: Introduction to His Spirituality] (Paris, 1952).

12. Clément-Marcel Martinais, *Par le Mouvement de l'Esprit: La Dévotion à l'Esprit Saint dans les écrits de Saint Jean-Baptiste de La Salle* [Moved by the Spirit: Devotion to the Holy Spirit in the Writings of Saint John Baptist de La Salle] (Paris, 1952).

13. Henrique Justo, *Un precursor da pedagogía moderna* [An Innovator in Modern Pedagogy] and *La Salle, Patrono do Magisterio* [La Salle, Patron of Teachers] (Porto Alegre, Brazil, 1952 and 1961).

14. Frédien-Charles Vermeulen, *L'Oraison d'après Saint Jean-Baptiste de La Salle* [Interior Prayer by Saint John Baptist de La Salle] (Paris, 1955); Émile Lett, *Explication de la Méthode d'Oraison, édition critique* (Paris: Ligel, 1957).

15. André Merlaud, *Jean-Baptiste de La Salle: Maître de l'enfance et de la jeunesse* [De La Salle: Master of Childhood and Youth] (Paris, 1955).

16. André Rayez, SJ, *"Études lasalliennes"* (1952); *"La spiritualité d'abandon chez saint Jean-Baptiste de La Salle"* (1955); See Robert Berger, ed., *Spirituality in the Time of John Baptist de La Salle* (Landover, MD: Lasallian Publications, 1999), 18–63 and 133–67.

17. Louis [Léon] Aroz, STD, *summa cum laude,* The Gregorian University, Rome, 1955. See also page 5, below, and our bibliography.

Luke Salm,[18] two Lasallians who later published widely on the Founder and the Institute, earn the STD. In 1958, Saturnino Gallego[19] earned his doctorate on De La Salle's theology of education.

Meanwhile, prompted by such interest and scholarship, the 1956 General Chapter under Brother Superior General Nicet-Joseph charged Maurice-Auguste Hermans with coordinating Lasallian research. Concurring with Rayez, Hermans produced the extremely valuable *Cahiers lasalliens*: critical editions and introductions to the Founder's writings, including our two texts *(Instructions* and *Exercises)*. Hermans earned his PhD in 1962 with *The Institute from Its Origins (1679) to Its Approval by Pope Benedict XIII (1725).*[20] Michel Sauvage tells how Hermans "created and directed" Lasallian Studies from 1956 to his death in 1987.[21] In 1962, Sauvage, who had already published his study of New Testament citations in De La Salle's Meditations for the Time of Retreat,[22] defended his PhD dissertation on the catechetical ministry of the teaching brother and the laity.[23] Sauvage's insights would soon influence Vatican Council II (1962–65) and FSC General Chapters of 1966–67, 1976, and 1986.

Other Lasallian scholars were also busy. In 1961, Carlos Alcade-Gomez[24] published his study of De La Salle's pedagogical insights, and in 1964, Juan Viola Galinda,[25] his thesis on perfection and apostolate in the Founder's work. In 1965, Fernand Baron[26] published *Contribution to the Study of Lasallian Pedagogy* (Rome). Manuel Fernández Magaz[27] finished in 1968 his doctoral dissertation on *The Duties of a*

18. Luke Salm, STD, the first non-cleric known to have earned the STD in the U.S.A., did so at Catholic University of America (D.C.).

19. Saturnino Gallego, *La telogía de la educación en san Juan Bautista de La Salle* [The Theology of Education in Saint John Baptist de La Salle] (Madrid, 1958).

20. *L'Institut des Frères des Écoles chrétiennes à la recherche de son statut canonique: des origines (1679) à la bulle de Benoît XIII (1725)* (Rome, 1962).

21. Cahiers lasalliens 5 (Rome, 1991), 10, note 2.

22. *Les citations néotestamentaires dans les Meditations pour le temps de la Retraite,* Cahiers lasalliens 1 (Rome, 1959).

23. *Catéchèse et Laïcat: Participation des laïcs au ministère de la Parole et mission du frère enseignant dans l'Église* (Paris, 1962).

24. Carlos Alcade-Gomez, *El maestro en la pedagogía de san Juan Bautista de La Salle* (Madrid, 1961).

25. Juan Viola Galinda, *Perfección y Apostolado en la doctrina ascético-pedagogica de san Juan Bautista de La Salle* (Salamanca, 1964).

26. Fernand Baron, *Contribution à l'étude de la pédagogie lasallienne* (Rome, 1965).

27. Manuel Fernández Magaz, *Un catecismo del gran siglo francés:* Los deberes del Cristiano *de san Juan Bautista de La Salle* (Madrid, 1968).

*Christian to God.* In 1970, Robert Laube[28] contributed his dissertation on Lasallian apostolic theology, and Yves Poutet[29] earned his doctorate on De La Salle's educational and spiritual work. In 1971, Luis Diumenge Pujol[30] published his doctoral study of the Founder's spiritual doctrine, and Donald Mouton[31] earned his STD at Paris's *l'Institut catholique* with a study on marriage and virginity in Saint Paul.

By the 1970s, studies on the Founder, his times, and his works were quite numerous. In 1973, Gerard Rummery[32] earned his doctorate in catechetics. One year later, Miguel Campos[33] finished his dissertation on the Scriptures in De La Salle's *Meditations for the Time of Retreat.* In the interim, Louis Aroz, after painstaking searches at municipal archives and libraries in France, published several volumes on De La Salle's family and early years.[34]

In *Announcing the Gospel to the Poor,* Sauvage and Campos listed many studies on the Founder.[35] Edward D. Everett's 1984 PhD dissertation[36] clarified De La Salle's *The Conduct of the Christian Schools,* and William Mann, for his DMin,[37] studied parental and teacher roles in the Lasallian school. Jean Pungier's study of *The Duties of a Christian to God* provides another scholarly Lasallian bibliography.[38] Three

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28. Robert Laube, *Pentecostal Spirituality: The Lasallian Theology of Apostolic Life* (New York, 1970).

29. Yves Poutet, *Le XVIIe siècle et les origines lasalliennes,* two vols. (Rennes, 1970). See also Cahiers lasalliens 48 (Rome, 1988).

30. Luis Diumenge Pujol y Bardolet, *El amor en la doctrina espiritual de san Juan Bautista de La Salle* [The Concept of Love in the Spiritual Doctrine of Saint John Baptist de La Salle] (Salamanca, 1971).

31. Donald C. Mouton, *Christian Celibacy and Eschatology: A Study of Tradition and Scripture* (Paris, 1971).

32. Gerard Rummery, *The Concept of Catechesis and the Concept of Religious Education in a Pluralistic Society* (Lancaster, 1973).

33. Miguel Campos, *L'itinéraire évangélique de saint Jean-Baptiste de La Salle,* Cahiers lasalliens 45 and 46 (Rome, 1974).

34. For Aroz, see the bibliography and Cahiers lasalliens 26–43 and 51–54 (1966–98).

35. Michel Sauvage and Miguel Campos, *Announcing the Gospel to the Poor: The Spiritual Experience and Spiritual Teaching of Saint John Baptist de La Salle* (Romeoville, IL: Christian Brothers National Office, 1981), 241–47.

36. Edward D. Everett, *De La Salle's* The Conduct of the Christian Schools (Chicago: Loyola University, 1984).

37. William Mann, *Parental and Teacher Roles in the Lasallian School* (Rochester, NY, 1991; reprinted at Christian Brothers Center, RI).

38. Jean Pungier, *Jean-Baptiste de La Salle: Le Message de Son Catéchisme* (Rome, 1984). *John Baptist de La Salle: The Message of His Catechism* (Landover, MD, 1999), where the bibliography is on 259–66.

other excellent publications are Hermans' exhaustive list of De La Salle's vocabulary,[39] three volumes of *Lasallian Themes,*[40] and *Œuvres Complètes: Saint Jean-Baptiste de La Salle (1651–1719),* a one-volume set of the Founder's complete works edited by Michel Sauvage.[41]

**Spiritual and pedagogical writings of Saint John Baptist de La Salle**

Although De La Salle's *Instructions* and *Exercises* are the focus of this volume, we can best appreciate them in light of his other writings and research on them. This introduction examines their history, contents, and aims; the Founder's catechisms, prayers, and hymns; plus his austerity (some would say his rigorism) and his promotion of the Eucharist.

The success of *Instructions* and *Exercises,* as shown by reprints and new editions, was extraordinary. Hermans and others found multiple copies of these texts in important Paris libraries (Bibliothèque Nationale and Arsenal), regional libraries throughout France, the Archives of the FSC Generalate in Rome, and elsewhere. Forty separate editions or reprints of *Instructions* and one hundred and twenty editions or reprints of *Exercises* have been located.[42] The two texts are also found in the one-volume *Œuvres Complètes,*[43] for which corresponding pages references are provided below for interested readers. In *Announcing the Gospel to the Poor,* Sauvage and Campos distinguish between the Founder's "educational writings" and "spiritual writings." After conceding that De La Salle's educational writings "perhaps had little influence outside the world of the schoolroom," they conclude:

> Several were in the hands of almost every generation of teachers and pupils in the "Christian Schools" and other institutions throughout the eighteenth and nineteenth centuries. . . . In his concern for method and effectiveness, De La Salle intends to leave nothing to whim or to improvisation. . . . Another concern is even more evident: *that the entire life of the school should be marked by an authentically Christian spirit.*[44]

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39. *Vocabulaire lasallien,* 6 vols. (Paris, 1983–88).
40. Rome, 1993–97; also published in French and Spanish.
41. *Œuvres Complètes; Saint Jean-Baptiste de La Salle* (Rome, 1993).
42. Cahiers lasalliens 17 and 18 list the reprints and editions.
43. *Œuvres Complètes; Saint Jean-Baptiste de La Salle* (Rome, 1993).
44. Sauvage and Campos, *Announcing the Gospel to the Poor,* 242, note 3, emphasis added.

For good reason, then, we view the Founder's various writings as primarily apostolic. De La Salle generally wrote for his Brothers and their schools: a mainly religious and spiritual goal. In fact, Battersby maintains that the Founder's writings must be examined from their overall spiritual perspective:

> From this ensemble of writings it is possible to construct *a complete code of perfection*. Obviously, we cannot hope to make an exhaustive study of so vast a subject in a [single] work like this, but we may indicate the main lines of thought and the salient points which characterize Lasallian Spirituality.[45]

Lasallian scholars often emphasize the apostolic nature of these writings. Poutet describes several of De La Salle's writings as "religious publications for schools."[46] These works include *Instructions*, *Exercises,* and *The Duties of a Christian to God*. Similarly, in speaking of *Instructions* and *Exercises*, Sauvage uses the term "catechetical writings."[47] Both Poutet's phrase and Sauvage's term stress De La Salle's apostolic purpose in composing and publishing these books for Brothers, students, parents, and others.

### *Instructions* and *Exercises* in the ministry of catechetical education

*Instructions for Mass, Holy Communion, and Confession* is a kind of catechism for providing religious instruction. *Exercises of Piety to Be Performed Daily in the Christian Schools,* composed of prayers, litanies, acts of faith, and hymns, is also largely spiritual in scope. Both books have as their essential purpose, in one of De La Salle's favorite phrases, to help the Brothers "guide their students to salvation."

Because De La Salle and his Brothers are inseparable from their catechetical ministry, the Founder's educational writings are a key part of that ministry. De La Salle had the Brothers, including the early serving Brothers, study catechism for some three hundred and fifty days per year.[48] The Founder did more than just write for this ministry. Despite his duties, illnesses, and other responsibilities, he donned the

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45. W. J. Battersby, *De La Salle, Saint and Spiritual Writer* (London: Longmans, 1950), xvii, emphasis added.

46. Yves Poutet, *Origins and Characteristics of Lasallian Pedagogy* (Manila: De La Salle University, 1997), 142.

47. *Œuvres Complètes,* xxii.

48. Gerard Rummery, "Catechism," *Lasallian Themes 1* (Rome: Brothers of the Christian Schools, 1993), 63.

Brothers' non-clerical habit at least twice to replace one of them in the classroom.[49]

The Founder's *Rule, The Conduct of the Christian Schools, Collection of Various Short Treatises, Letters,* and *Meditations* also focus on catechetical ministry. As Sauvage notes,[50] De La Salle tells his Brothers, "You must fulfill your ministry as the Apostles fulfilled theirs."[51] He reminds them often, "Make no distinction between your ministry to students and your salvation."[52] For De La Salle's Brothers, Christian education and their own spirituality form a kind of seamless garment.

To view any of De La Salle's writings as simply pedagogical would be an error. In antiquity a pedagogue was a slave who brought children to be taught or who taught them. Today, pedagogy is mainly a study of principles and methods of teaching and learning. These descriptions convey no religious aim or spiritual purpose. They do not imply what De La Salle has his Brothers seek: to lead their students to salvation. For them, *instruction* meant instruction in the faith, or religious education.[53]

### The challenge of finding and training teachers of religion

How, when, and by whom to teach religion was a problem because many children were not attending weekly catechism in church. Two books published in the mid-seventeenth century, *The Pedagogue of the Christian Family, or How to Live in a Christian Way* (1656), by Philippe Dutreman, and *The Pedagogue of Christian Families* (1662), by Simon Cerné (or Cernay), recommended religious instruction at home. This latter work exhorted heads of families to provide religious instruction for their children, servants, and "all kinds of persons intent on living a Christian life."[54]

Although some wealthy families did exactly that, few poor or artisan parents could do so because most worked up to eleven hours daily in winter and sixteen in summer.[55] Without special time, training,

49. Jean-Baptiste Blain, *The Mind and Heart of John Baptist de La Salle* (Landover, MD: Lasallian Publications, 2002), 504, n. 769.

50. Michel Sauvage, *Catechesis and the Laity* (Kensington-Sydney: De La Salle Provincialate, 1991).

51. *Meditations by John Baptist de La Salle* (Landover, MD: Lasallian Publications, 1994), 200.1.

52. Blain, *The Mind and Heart of John Baptist de La Salle,* 167, n. 52.

53. Sauvage, *Catéchèse et Laïcat,* 599. Also, Rummery, "Catechism," 58–59; Salm, "Mass," 185–92, 189, and Schneider, "Instruction(s) and Instructing (Children), 175. In *Lasallian Themes 3* (Rome, 1997).

54. Both books cited by Poutet in *Origins and Characteristics,* 206.

and commitment, few ordinary parents could so teach, and this ideal remained largely unfulfilled. A different approach would be needed to achieve this goal, an approach that came largely from De La Salle. He succeeded in educating parents through the books that he wrote for their sons attending the Brothers' schools.

That the Founder wishes to teach parents and others by means of his books is clear from the beginning of our *Instructions:*

> 1. Few people attend Mass with piety, and fewer still have been taught how to do so well. This is what led to the composing of these *Instructions and Prayers* . . . to instruct **the faithful** in everything relating to the holy Sacrifice and to give them a means of occupying themselves in a useful and holy manner when they attend Mass.[56]
>
> 2. To make these methods more useful to those who employ them . . . we have thought it wise **to teach the faithful**, first of all, something about the ceremonies of holy Mass, which **few people know well**. We will acquaint them with the prayers that the priest says at these times and explain the reasons why he says them.[57]

A 1762 edition of *Instructions* makes explicit what this 1734 preface suggests: De La Salle aims at educating parents too. "This holy priest . . . wisely introduced his *Instructions* and his other books into the schools to teach the pupils and **by means of these books their parents**, who for the most part are themselves ignorant of their Christian duties." These books achieved the Founder's aims so well that when some readers found his questions and answers inappropriate for adults, later editors substituted De La Salle's catechetical summaries "in paragraph form."[58]

### Contents of *Instructions on Holy Mass, Confession, and Communion*

The contents of *Instructions* are outlined here from *Œuvres Complètes* (much easier to consult than the separate volumes of Cahiers lasalliens):

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55. Giampiero Fornaresio, "Artisans." In *Lasallian Themes 1* (Rome, 1993), 18–29.

56. Preface to *Instructions,* below, 33, emphasis added.

57. "How to stay focused at Holy Mass," below, 39, emphasis added.

58. See 1762 Metz edition, 95–96, cited by Hermans in Cahiers lasalliens 17, iv, emphasis added.

1. "Instruction on Holy Mass"[59] and prayers for attending it fervently contains some 250 paragraphs on all aspects of the Mass (then said in Latin), plus appropriate prayers and suggested acts of homage to God.[60]
2. "Learning by Questions and Answers How to Confess Well"[61] consists of instructions on Confession, with questions and answers on how to proceed: for example, twenty things to observe before, during, and after confessing our sins.[62]
3. "Prayers for Confession"[63] contains some forty prayers and acts: for example, to request true sorrow for our sins, to thank God for his mercy, to stay united with Jesus Christ in his suffering, and to ask God for perseverance in goodness.
4. "Examination of Conscience to Be Made Before Confession"[64] is a list of sins committed by children, employers, servants, and others[65] against each commandment, plus a review of the seven capital sins. Of interest here, besides the careful and orderly presentation of the subject matter, is how De La Salle foresees and answers questions that may well need clarification. The section on making a general Confession is well presented and explained.
5. "Instructions on Holy Communion"[66] provides church doctrine and history about the Holy Eucharist, the obligation and advantages of receiving the Body of Christ, and six dispositions required to receive Holy Communion fervently.[67]
6. "Prayers in the Form of Acts[68] for Communion"[69] consists of thirty-one personal prayers or acts of adoration and gratitude before, during, and after receiving Holy Communion, the Body and Blood of Christ.

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59. As the early biographer Blain and others testify (page 11 below), De La Salle celebrated Mass most reverently.

60. *Œuvres Complètes,* 1291–1392.

61. Ibid., 1328–54.

62. Ibid., 1334–54. Because of his methods and experience, De La Salle was a sought-after confessor. In this section he cites Saint Charles Borromeo, a respected authority on instructions for confessors.

63. *Œuvres Complètes,* 1355–70.

64. Ibid., 1370–76.

65. Thus clearly aimed at adults, too.

66. *Œuvres Complètes,* 1376–80.

67. De La Salle, like Saint Francis de Sales, was ahead of his time in promoting frequent reception of Holy Communion by his Brothers, students, and others. De La Salle's Meditation 101 (29 January) is on the life of this saint.

68. Like those of interior prayer (French *oraison*).

69. *Œuvres Complètes,* 1380–92.

This outline underlines the spiritual aims of *Instructions* for students, Brothers, parents, and other adults. Its prayers in the form of acts also echo the various acts that De La Salle had the Brothers make in interior prayer, suggesting that he was reminding his Brothers of this key daily spiritual activity. As a spiritual guide, *Instructions* contains essential elements of the Founder's writings.[70]

The final form of *Instructions* that the Founder published combines short texts on Holy Mass, Confession, and Communion. De La Salle had his text on the Mass printed in 1698, added at least the section on Confession in 1702, and had the combined book printed in 1705.[71] As for the word *Instructions* in the final title, it could refer to a whole book or to its parts. In fact, De La Salle used *Instructions* as a title of a book or a chapter heading at least one hundred times.[72] Separate composition of the shorter works is indicated by De La Salle's four introductions found in the present text, where the Founder repeats ideas that he has already treated in an earlier introduction.

So important are Holy Mass, Confession, and Communion that De La Salle treats them again in his *Collection of Various Short Treatises* and in *The Duties of a Christian to God*.[73] In *The Duties of a Christian to God, I,* his catechism written in continuous prose for the Brothers, De La Salle discusses Holy Communion especially in "The Eucharist as the Sacrifice of the Mass."[74] Chapter four describes the value of and dispositions for Holy Communion.[75] Chapters six and seven deal with penance, Confession, and reparation for sins.[76]

### Importance of Holy Mass for De La Salle, the Brothers, and their students

Blain, his main biographer, describes De La Salle's devotion to the Holy Sacrifice:

> He approached the altar with dignity and piety combined. People who were present could see how holy this priest was who

70. See below, 13–18, on how these elements unite the religious exercises of the Brothers in community and in school.

71. Cahiers lasalliens 17, introduction.

72. Schneider, "Instruction(s) and Instructing (Children). In *Lasallian Themes 3* (Rome, 1997), 183.

73. In *Œuvres Complètes,* instructions on the Mass from the *Collection* are on pages 94–97 and 113–15; on Confession and Communion, 111–15; the Eucharist and Confession from *The Duties of a Christian, I,* on 914–52.

74. *Œuvres Complètes,* part 2, treatise 1, chapter 4, 914–25.

75. Ibid., 918–21.

76. Ibid., 925–52; chapter 6 is called chapter 4 on 925.

> was going to celebrate, and they felt an increase of faith. . . . He always took a considerable time to prepare for the august sacrifice and did not like to be interrupted in this for any reason whatever. . . . During this time of preparation, he was so taken up with the thought of the august and awesome thing he was about to do that he became oblivious to everything else.[77]

Salm[78] examines De La Salle's *Instructions and Prayers for Holy Mass* (a large part of our *Instructions* text) plus crucial aspects of the Mass in the seventeenth century. He highlights the Founder's reverence for Mass, as shown by Blain[79] and by a certain Brother Patrice. Blain, an eyewitness, is quoted above; Patrice speaks similarly in testifying that people in Grenoble, where the Founder lived in the autumn of 1713, would say, "Let us go to Mass. See, the holy priest is on his way to celebrate it."[80]

Salm notes that De La Salle's theological position on the Mass as sacrifice and sacrament follows the theology that was traditional since Thomas Aquinas and the Council of Trent, but the Founder vitalizes it with personalized prayers for devotion during Mass. He teaches greater understanding and devotion at daily Mass, especially for young students, who otherwise might be easily distracted.

Salm also reviews the key writings of De La Salle on Mass and frequent Communion for the Brothers in the *Rule, The Duties of a Christian to God, Meditations,* and *Collection of Various Short Treatises.* For example, in *The Duties*, the Founder quotes Saint Ambrose: "Receive [Holy Communion] every day so as to benefit from it every day." In this and other points, Salm sees "a tender tone reminiscent of the writings of Saint Francis de Sales,"[81] who was canonized in 1665.

Noting that after three centuries of liturgical, sacramental, and theological advances, the church now emphasizes the Eucharist as an action of the assembled Christian community, Salm concludes his analysis of the Founder's writings and his reverence for the Mass:

> The fundamental teaching of De La Salle on the nature and efficacy of the Mass and the importance of assisting at it with understanding and devotion remains permanently valid. It might even

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77. Blain, *The Mind and Heart of John Baptist de La Salle,* 517–18.

78. Luke Salm, "Mass." In *Lasallian Themes 3* (Rome, 1997), 185–92.

79. Blain, *The Life of John Baptist de La Salle* (Landover, MD, 2000), book 2, chapter 11, 314.

80. Salm, "Mass," 186; see also, Blain, *The Life,* book 3, chapter 11, 632.

81. Salm, "Mass," 191.

be said that he shows a sensitivity, rare for his time, to the need for instruction and prayer books to induce lay people to participate in the sacraments in a personal way, without fearing to receive Communion, an attitude which was common in the church of the day, especially in France. . . .

Lasallians today, therefore, could profitably use *Instructions and Prayers* as spiritual reading before Mass to become attuned to something of the Founder's reverential awe before the mystery and his tender familiarity with Jesus Christ.[82]

### *Exercises of Piety to Be Performed Daily in the Christian Schools (with Hymns)*

Examination of the word *exercises* in De La Salle's writings shows that the word means more than physical activity for good health. In seventeenth-century French, the words *exercice* and *s'exercer* mean activity or habitual occupation. De La Salle uses the words to mean interior and vocal prayer, posture, attention, self-control, mortification of the senses, and other forms of devotion for Brothers, students, and parents.[83] *The Conduct of the Christian Schools* uses the same phrase (Exercises . . . performed in the Christian Schools) at its beginning.[84]

In all his apostolic writings, whether printed or handwritten, De La Salle stresses the need for fidelity to religious exercises in "a regular community" and "a well-run school." To the Director of Darnétal, Brother Robert, he writes, "Take care that your school runs well and that your community is faithful to the Rule." He similarly advises Brother Mathias, in Mende, "You must carry out not only your class duties but also the other exercises, for classwork without the spiritual exercises will not do."[85] These letters and other evidence show that exercises of piety in the Christian Schools are to be linked with the exercises of piety practiced daily by the Brothers in community.

The early date of approval (1696) for the first printing of *Exercises* demonstrates its importance. In his 1953 edition, published at Rome under the title *Manual of Piety,* Battersby[86] notes that a list of 23

82. Ibid., 192.

83. Jacques Goussin, "Exercises." In *Lasallian Themes 1* (Rome, 1993), 195–203; also, Emmanuele Costa and Secondino Scaglione, "Parents." In *Lasallian Themes 2* (Rome, 1995), 119–29.

84. *Œuvres Complètes,* 598.

85. *The Letters of John Baptist de La Salle* (Romeoville, 1988), 42, to Brother Robert; 62, to Brother Mathias; both are cited in Goussin (1993), 201.

86. W. J. Battersby, ed., *Manual of Piety* (Rome: De La Salle Christian Brothers, 1953), v. This list is found at the end of Cahiers lasalliens 22 (n. p.).

April 1705 includes *Exercises* as De La Salle's second published work, making it foremost among his apostolic priorities.

Given its importance, the Founder has *Exercises* reprinted in Avignon (former site of the papacy in France). Then he writes four times, in 1705 (April and August) and 1706 (September and October), offering to send it to Gabriel Drolin in Rome.[87] The printing of 1704 or 1705 in Avignon is at least the second publishing of *Exercises* by De La Salle.[88] As subsequent Superiors approve, *Exercises* is reprinted or re-edited 120 times.[89]

Battersby notes the close relationship between *Exercises* and *The Conduct of the Christian Schools*. For example, two or three students appointed by the Director or the Inspector are to take turns kneeling in class to recite the rosary daily. Students lead the prayers before, during, and after class. They read a different act of faith daily for reflection. They recall the teacher's and their fellow students' attention to the presence of God. For many such aims, *Exercises* is in constant use in De La Salle's Christian Schools.[90]

**Main contents of *Exercises of Piety*[91]**

1. Prayers said in school during the morning at different times of the year:[92]
   a) At 8 a.m., when school begins (Sign of the Cross, *Angelus,* and an Act of Faith).
   b) At 8:30 a.m., after breakfast (Let us remember, Grace after meals, *Laudate*).
   c) Before each lesson (Oh my God, I will perform this action for love of you).
   d) At 9 and 10 a.m. (Let us remember, Blessed be, *Ave,* and act of faith).
   e) Around 10:30 a.m., before the Brother usually takes his students to the 11 a.m. Mass (act of thanksgiving, prayer to the Holy Spirit, adoration of the Trinity and of our Lord, the

87. *Letters*, 17.7, 18.8, 19.18, 20.11.

88. Battersby, *Manual of Piety,* vii.

89. Cahiers lasalliens 18, iii–vii.

90. Battersby, *Manual of Piety,* viii.

91. *Œuvres Complètes,* 1395–1422; detailed contents are provided later in this present work.

92. Ibid., 1395–99; these prayers, recited in French and Latin, suggest that the Brothers, who read these languages daily, trained their students in Latin pronunciation even though the formal teaching of Latin was forbidden.

Brother's reflection[93] on one of seven daily mysteries of faith, offering to God, prayer to live well, *Pater Noster, Ave Maria, Credo in Deum, Confiteor,* prayers to the guardian angel, to Saint Joseph, to the patron saints, for the souls in purgatory, and for the grace to avoid sin, and prayers before and after Holy Mass).

2. Prayers said as the students leave school in the morning, if they go directly home from church after Mass, and in the afternoon at dismissal time:[94]
   a) For teachers, parents, and benefactors (a prayer, plus *Pater Noster, Ave Maria,* and *Credo*).
   b) Additional prayers (such as *De profundis, Fidelium Deus, Miserere, Asperges me*).
3. Prayers added after praying for the souls in purgatory during the morning and the afternoon, when a teacher or a student has died:[95]
   a) A teacher in the city: recite on three consecutive days, *De profundis, Inclina.*
   b) A student, seven years or older,[96] from the school: recite for one day only, *De profundis, Inclina*.
4. Acts of faith that are said daily.[97] From Sunday, when catechism is taught in the afternoon, to Saturday, when regular classes are held all day, the following acts of faith are recited on each day:
   Sunday—faith in general
   Monday—faith in the Most Blessed Trinity
   Tuesday—in the immortality of the soul
   Wednesday—in the mystery of the Incarnation
   Thursday—in the mystery of the Holy Eucharist
   Friday—in the mystery of the Redemption
   Saturday—in the mystery of the Resurrection

93. In De La Salle's method, the reflection was one of the few times during school when each Brother regularly spoke directly to his students in that era; otherwise, he generally used a wooden clicker, or *signal*, still used in parts of France and a few other places following World War II (1939–45).

94. *Œuvres Complètes,* 1399–1401.

95. Ibid., 1401–02.

96. Because many in the seventeenth century considered seven years as the age of reason, they viewed children under seven as incapable of sinning. At the age of seven, boys generally started working with their father; girls worked at home with their mother. Despite royal edicts urging education (Poutet, *Origins and Characteristics,* 199), parents had to be persuaded to let children go to school, and De La Salle sought to welcome them.

97. *Œuvres Complètes,* 1402–03.

5. Prayers that are said in school during the afternoon:[98]
   a) At 1:30 p.m., as school begins: Sign of the Cross, Come Holy Spirit, an act of faith.
   b) At 2 p.m. and 3 p.m.: Let us remember, an act of faith, and I will continue.
   c) At 3:30 p.m., before the afternoon snack: Let us remember, Bless this food.
   d) At 4 p.m., after the afternoon snack: Let us remember, a prayer of thanks.
6. Prayers before and after catechism, at 4 p.m., or at 3:30 p.m. in the winter.[99] A hymn and a prayer help dispose the students to benefit from the catechism; variations are described for half-holidays, the vigil of a feast, and Sundays.[100]
7. Prayers said at the end of school in late afternoon:[101]
   a) Sign of the Cross, Let us remember, prayers to the Holy Spirit and the Most Blessed Trinity, plus acts of thanksgiving, adoration, confusion, and contrition.
   b) On Sundays and on a Wednesday that is a feast day: the commandments of God and of the church, plus a detailed examination of conscience on twenty different points.
   c) Act of contrition, *Pater Noster, Ave Maria, Credo,* and several other prayers.
8. Litanies on specific occasions to honor Jesus, the Most Blessed Mother, Saint Joseph, Saint Mark, and all the saints:[102]
   a) Litany of the Most Blessed Mother: on Saturdays and the vigil of her feasts.
   b) Litany of the Divine Child Jesus: on 24 December, vigil of Christmas; on 5 January, vigil of the Epiphany; and on 1 February, vigil of the Purification (today named the Presentation of our Lord).
   c) Litany of the Holy Name of Jesus: on 31 December, vigil of the Circumcision.
   d) Litany of Saint Joseph, spouse of the Most Blessed Mother: on 18 March, the vigil of his feast.

98. *Œuvres Complètes,* 1403–04.

99. During the winter, 15 November–15 January in *The Conduct* (*Œuvres Complètes,* 629, 638) or 1 November–31 January in *Exercises* (*Œuvres Complètes,* 1404), when nightfall comes earlier, school ended at 4 p.m., and the afternoon snack was to be eaten at home after dismissal for the day rather than at school.

100. *Œuvres Complètes,* 1404–05.

101. Ibid., 1405–18.

102. Ibid., 1410–18.

e) Litany of the Saints: on Ember Days[103] and Rogation Days.[104]

9. Main ceremonies to be observed by the Mass server:[105]
   a) These duties are divided into six steps: before, during, and after Mass.
   b) The responses that the altar server must know in Latin.
10. The ten articles of faith that a Christian must know and believe:[106]
    1. God,
    2. the Most Blessed Trinity,
    3. the Incarnation,
    4. belief in heaven for the good and
    5. in hell for the evil done in this life,
    6. the ten commandments,
    7. the danger of mortal sin,
    8. the need for prayer,
    9. the seven sacraments,
    10. the efficacy of Baptism and Penance; Holy Eucharist as the body, blood, soul, and divinity of Jesus Christ under the appearances of bread and wine.

"We must be instructed in all these things to be able to merit eternal salvation."

### Themes common to *Exercises of Piety* and to De La Salle's other works

*Exercises*, written by De La Salle for students in school, emphasizes themes that the Founder would treat often. The Rule of the Brothers, for instance, lists daily exercises, religious observances, plus exercises for Sundays, feasts, holidays, vacation time, retreats, and special times of the year.[107] For De La Salle religious exercises are crucial.

The parallels between *Exercises* and all five versions of *The Duties of a Christian to God* highlight its spiritual, catechetical, and apostolic purposes. Prayer, for example, is treated in *Duties I,*[108] in *Duties II* (including *Pater Noster, Ave Maria,* and *Angelus*),[109] in *Duties III*

103. Gregory VII (1073–1085) prescribed three Ember Days (in Latin, *Quatuor Tempora,* four times) at the beginning of each season as days of fast and abstinence: Wednesday, Friday, and Saturday after 13 December (Saint Lucy), Ash Wednesday, Pentecost, and 14 September (Exaltation of the Cross).

104. Rogation Days (Latin, *rogare,* to ask, beg, plea) of prayer, especially for the harvest, are 25 April (Saint Mark), the three days before Ascension Thursday, and 31 October (vigil of All Saints); *Œuvres Complètes,* 254–57.

105. *Œuvres Complètes,* 1418–1422.

106. Ibid., 1422; point 10 has three sections.

107. Ibid., 5–7, 18–19, 27–39, respectively.

108. Ibid., 970–1000.

(honoring God especially by Mass and the Divine Office),[110] in *Duties IV* (including *Pater Noster* and prayers to the Most Blessed Mother),[111] and in *Duties V.*[112]

### Hymns in *Exercises of Piety*

Like the hymns, or *cantiques spirituels*, of 1705, the 1760 edition of *Exercises* ends with a set of hymns, or spiritual songs, that De La Salle selected for singing before the catechism lesson and at dismissal time.[113] This group, listed as *CA* in *Œuvres Complètes,* has fifty-eight hymns:

a) Six hymns to be sung before catechism on Monday through Saturday; Sunday has a different selection.
b) Thirty hymns to teach Christians what they must believe and do to be saved: for example, on the love of Jesus, contrition, duties, the sign of the cross, the truths of faith, the last ends, heaven, hell, the commandments, the sacraments, penance, the Eucharist, Communion, interior acts for Communion, plus the usual prayers, *Pater Noster* and *Ave Maria.*
c) Twenty-two unnumbered hymns for various purposes.

### Authorship, sources, and importance of these hymns for De La Salle

In *Exercises,* De La Salle includes this note about hymn singing in school (after the afternoon snack and before the daily catechism lesson): "Before beginning catechism, the students sing a hymn to prepare themselves to listen to the catechism lesson well and to benefit from it."[114] He and the Brothers apparently discovered that having students sing a hymn helped get them ready for this crucial lesson of the day, as well as for the end-of-day dismissal.

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109. *Œuvres Complètes,* 1091–1113.
110. Ibid., 1117–19.
111. Ibid., 1267–72.
112. Ibid., 1285–86.
113. Ibid., *Cantiques spirituels I (CA),* 1425–87. The Director of Lasallian Studies, Brother Alain Houry, noted in 2001 that the *CB* hymns in *Œuvres Complètes* (1491–1575) should be excluded from De La Salle's works. This second group of hymns appears to have been published by a priest who used the same authorization that De La Salle had obtained for his earlier edition. Further, many of the hymns in the *CB* group repeat the hymns that De La Salle published. This present volume omits the *CB* hymns. The 1705 *CA* hymns are also found at the end of Cahiers lasalliens 22 (Rome, 1964), n. p.
114. *Œuvres Complètes,* 1404.

Gilles Beaudet notes that De La Salle requested approval to publish a set of hymns, *cantiques spirituels,* in 1702 and that at least by 1705 he was using hymns in school. The Founder's sources were collections by De Brives (1669), D'Heauville [Louis Le Bourgeois] (1687), and Pellegrin (1701). A 1714 Pellegrin edition of hymns (discovered in 1987), however, cites De La Salle's permission, in 1711, to publish them.[115] This permission implies that De La Salle either authored these hymns or that he had their authors' approval to print them, perhaps after modifying them, in *Exercises.* At any rate, the Founder appears to have allowed Pellegrin to publish them in 1711.

*The Conduct of the Christian Schools* and the Rule also require hymn singing after prayers at dismissal time "as a kind of musical accompaniment that promotes good order, rhythm, and good thoughts" as the students leave school. Similarly, until 1705, the Brothers customarily recited *Ecce quam bonum* when leaving their dining room after the midday meal.[116]

Although he seems reluctant to speculate about De La Salle's theory regarding hymns, Beaudet quotes several pertinent passages about singing from *The Rules of Christian Decorum and Civility:*

> Singing is a recreation which is not only allowed but is very appropriate. . . Songs can move you with the spirit they contain more strongly than do mere words. . . . It should also be a great pleasure and a genuine recreation for Christians to bless and praise God in this way in their hearts.[117]

### Dates and importance of *Instructions* and *Exercises*

Like all works published under France's *ancien régime,* these two texts needed royal and ecclesiastical approval. This requirement allows us to date *Exercises* as early as 1696, when De La Salle first obtained approval to print it. Additional approvals dated 1697, 1702, and 1705 suggest a number of reprints. Similarly, we can date *Instructions* from at least 1698, when De La Salle initially had the section on the Mass printed. For both books, as he usually did, the Founder most likely was circulating handwritten copies in the 1680s and 1690s, when the Brothers had a small number of schools and these texts were still experimental.

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115. Beaudet, "Hymns." In *Lasallian Themes 1* (Rome, 1993), 252–57.

116. Ibid., 253, for both references.

117. Ibid., 255; the first two quotations are found on p. 92, the third on p. 93 of *The Rules of Christian Decorum and Civility* (Romeoville, IL: Lasallian Publications, 1990); in *Œuvres Complètes,* 789–91.

Based on internal and external evidence, Hermans and other Lasallian scholars show that the 1734 edition of *Instructions* and the 1760 edition of *Exercises,* although printed after the death of De La Salle (1719), are essentially the same as those from 1696 to 1706 that were published in his lifetime. For instance, after Brother Superior Timothée's permission in 1732 to reprint *Instructions,* the 1734 edition still contains approvals given to De La Salle on 4 December 1702 and 16 January 1703, whereas several later editions bear an approval from Paris dated 1 May 1759.[118]

### Common catechetical themes in De La Salle's *Instructions* and *Exercises*

*Instructions* and *Exercises* treat themes found in De La Salle's other writings, particularly in his catechism, *The Duties of a Christian to God*. The Founder attaches great importance to these themes, which he discusses several times in his catechism's five versions.

In his focus on catechetics, the teaching of religion, De La Salle is not satisfied with existing catechisms. He composes five versions of his catechism, *The Duties of a Christian to God,* to meet the needs of the Brothers, students, and families. Jean Pungier, a student of these editions and their sources, describes them as a 1) theological treatise, 2) catechism textbook, 3) liturgical catechism, 4) pastoral guide, and 5) summary, this last similar to the brief 1654 *catechismus minimus* of Saint Peter Canisius.[119]

Having thought carefully, consulted broadly, read widely, and prayed deeply, De La Salle composed his spiritual–pedagogical writings over a period of time. These works unite mission (to help children gain salvation), training (close study of *The Conduct of the Christian Schools, The Duties of a Christian to God, The Rules of Christian Decorum and Civility, Instructions,* and *Exercises of Piety*), rules (for schools and for the Brothers), and guidance (*Letters, Meditations, Collection of Various Short Treatises,* and *Explanation of the Method of Interior Prayer*).

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118. Research by Hermans into the French editions of these texts focused on France and nearby countries; scholars may still locate French editions or reprints elsewhere. Canada, Africa, off-African islands, the Middle East, Mexico, and the United States are locations where Lasallians subsequently brought the Institute. Continuing research into De La Salle's writings may still yield interesting results, especially in French-speaking Canada.

119. Jean Pungier, *John Baptist de La Salle: The Message of His Catechism* (Landover, MD: Lasallian Publications, 1999), 3–5.

**Likely sources of De La Salle's *Instructions* and *Exercises***

*Instructions,* a kind of catechism, prepares students to attend Mass, go to Confession (the sacrament of Penance), and receive Communion. These key points are found in many of the Founder's texts, including the five versions of *The Duties of a Christian to God*.

Rummery shows that De La Salle probably used the popular manual called *L'École [L'Escole] Paroissiale [The Parish School]*.[120] Its full title is *Methodical Instruction for the Parish School*. This valued parish school manual, written by Jacques de Bathencourt [or Batencourt] and printed in at least 1654 and 1685, was used widely in France. Like *L'École,* De La Salle's *Exercises* contains an invocation to Saint Nicolas, patron of students. As Poutet, Pungier, Everett, and others have shown, De La Salle borrows extensively from *L'École Paroissiale* for *The Conduct of the Christian Schools*. The Founder also uses this valuable source for other writings. Everett writes about *L'École:*

> This book became the official manual for more than 300 primary school teachers in Paris and was popular as well in the other cities of France. *L'École* . . . was the best that seventeenth-century France could provide for primary education, but it was not adequate for De La Salle's vision of the Christian school.[121]

Even if *L'École* is not fully adequate for De La Salle, it probably influenced his compiling of *Exercises* as it did for *The Conduct of the Christian School, The Duties of a Christian to God,* and *Instructions*. If so, its greatest influence is probably from *L'École*'s treatise three, on the teaching of religion, where the focus is on practices of Christianity suitable for children, including the following:[122]

1. Qualities of the schoolmaster, especially faith, hope, and charity:
   a) Exposition on charity, prudence, good example, and knowledge of children.
   b) Great temperance, chastity, modesty, magnanimity, confidence, and patience.
2. Lengthy exposition on seven aspects of justice: religion (including sins against), piety, grace, gratitude, vindication or punishment (including correcting new, spoiled, and obstinate pupils, as

120. Gerard Rummery, "Catechism," 57–58.

121. John Baptist de La Salle, *The Conduct of the Christian Schools* (Landover, MD: Lasallian Publications, 1996), 23.

122. Unofficial English translation from the 1685 edition.

well as the kinds of correction to administer), vigilance or supervision, and truth (especially truth in regard to children).

3. School fixtures: stands for book bags and book shelves (for teacher and pupils).
   a) Pictures representing the mysteries of religion, our Lord, the saints, and so on.
   b) Classroom divisions and placing pupils, especially new ones, in each section.
   c) Implements: hand bell, holy water, writing tablet, ink horn, ruler, food basket.
4. The admission of children into the school, including those not to be admitted:
   a) Children: number, the poor, from other parishes, girls (excluded from a boys' school).
   b) Advice to parents for their children: faithful to duty and prepared for a job.
   c) Special children: those with extraordinary talents and those who are tonsured.
   d) Warnings to parents for their children: punctuality, cleanliness, no money, calmness.
5. School student officers: their purpose, selection, monthly places, and duties.
   a) The first two student officers: superintendents (stature, qualities, duties, and so on).
   b) The next two officers: supervisors (qualities, duties, position at exit time, and so on).
   c) Roles of superintendents, supervisors, and admonishers (especially at Mass).
   d) Assistant teachers: about twelve of the most advanced students to quiz the pupils.
   e) Other student officers: prayer reciter, reader, writing officer, ink supplier, sweeper, water fetcher, doorkeeper, alms distributor, and home visitor.
   f) Home visitors: purposes, selection, duties, reports by, and rules for visits.
   g) Assistant teacher or school coadjutor for writing: skills, duties, activities.

**De La Salle's writings compared with *L'École Paroissiale***

We can readily find similarities between *L'École* and De La Salle's ideas in *The Conduct of the Christian Schools*, *The Duties of a Christian to*

*God*, *Instructions,* and *Exercises*. For instance, just as De La Salle has the Brothers choose students to lead prayers, *L'École* prescribes:

> [The teacher] will choose two of the best behaved and most pious pupils who have a good voice to say the prayers before and after the lessons. . . . He will appoint them from month to month, will keep them on or change them according as he sees need. It is also good, if there are several students who can do it well, to have them do it in order to see how well they can do it individually on their own.[123]

As De La Salle does later for his Brothers, *L'École* recommends prayerful reflection by the teacher before teaching catechism. The aim of this preparation is "to ask our Lord for light to spread the seed of Christian doctrine in these young souls."

> [The teacher] will ask the help of the Blessed Virgin, of Saint Joseph, of his guardian angel and the guardian angels of each of these children, especially the help of the holy Apostle of the diocese, as well as that of Saint Denis of Paris.[124]

De La Salle stresses the value of daily prayers in school, just as *L'École Paroissiale,* in treatise three, section four, does for school prayers. There are many similarities between *L'École* and *Exercises* in this section. For instance, *L'École,* part four, article one, deals with the manner of praying before and after lessons. De La Salle has the Brothers watch the students during prayers; *L'École* stipulates:

> The teacher will see to it that each student adopts a respectful posture during prayer. And he will take up a position from which he can see everyone, in order to caution gently those who might not be saying their prayers or who might be fooling around. All of these things will be carefully noted during the . . . prayers that are said kneeling or standing.[125]

The phrase "to caution gently" recalls that De La Salle advises his Brothers not to punish students during prayers or catechism.[126]

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123. Unofficial English translation, 36.
124. Ibid., 45.
125. Ibid., 73.
126. *The Conduct of the Christian Schools,* 108.

### Similar prayers in French and Latin found in *L'École* and in *Exercises*

Like those of De Bathencourt's *L'École*, teachers and students in De La Salle's schools pray in French and in Latin. In *L'École,* the Latin prayers said before the morning lesson include *Angelus Dei,* to ask their guardian angel for help; the *Angelus,* honoring the Most Blessed Mother at the Annunciation; *Jesus, Maria, Joseph, succurrite nobis* (Jesus, Mary, Joseph, help us), plus an invocation to Saint Nicolas, patron of students and of this parish, and to Saint Catherine.

De La Salle had several other sources to draw on when he wrote *Exercises*, such as his upbringing at home, the *Collège des Bons Enfants,* the Seminary of Saint Sulpice, the Sorbonne, the University of Reims, and the schools of his friend Nicolas Roland's foundation, the Sisters of the Holy Child Jesus.

Written to guide teachers, *Exercises* also forms student leaders. The teacher chooses two students who can read well to lead prayers for the month (one for the morning and one for the afternoon). Annually, some twenty students with loud and clear voices serve as prayer leader or monitor. Sharing in the teacher's authority, they come to realize that "every baptized Christian has an apostolic mission."[127]

For example, the prayer leader reads the day's subject for reflection, which the teacher then expands and explains to the students. This practice constitutes "a real formation of judgment . . . adapted to the daily life of the children."[128]

In sum, not only are De La Salle's writings intended for different audiences, namely, Brothers, students, and parents, but the Founder also distinguishes among the students as to their maturity and the amount of time they are likely to remain in school.

### De La Salle: austere, ascetic, even rigorist, but not Jansenist

Biographers and scholars make the point often and convincingly that the Founder is not a Jansenist and is utterly opposed to Jansenism, with its extremely pessimistic view of human nature. His position causes De La Salle and his Brothers difficulties in Paris, Calais, Grenoble, Marseille, and elsewhere.[129]

Even though De La Salle is not a Jansenist, some scholars consider him, like many of his relatives, friends, and contemporaries, to be

127. Poutet, *Origins and Characteristics,* 150.

128. Ibid.

129. W. J. Battersby, *Saint John Baptist De La Salle* (New York: Macmillan, 1957), 245–46.

austere, even rigorous, in religious matters. He eats poorly, fasts often, prays late into the night, wears a hair shirt, practices corporal penance, and strictly controls his senses. The Founder appears strict in other matters too, as various incidents in his life suggest.

In discussing the Founder's austerity, Rayez cites examples of austerity among De La Salle's friends, teachers, relatives, acquaintances, and spiritual advisers. He then notes:

> In this seventeenth century, the austerity practiced in truly Christian families and by devoted souls vied with that of the Jansenists. Shame on him who finds evil in this! Such austerity was not the unique prerogative of any one person. Some flavored it with a pinch of bitterness while others displayed it with a humanistic flourish. *De La Salle was austere. Moreover, it ran in his family. . . . In light of this, how could anyone be astonished at the austere life of our Saint?*[130]

Yet, compared to many contemporaries, De La Salle is moderate, especially in dealing with other people. His letters often express joy in congratulating them.[131] On the whole, despite the Founder's penitential practices, Battersby finds him "extremely moderate," noting that he is much less severe than most writers of this period.[132]

While Battersby, Alphonse, Rayez, and others study the background of De La Salle's austerity, Poutet and Pungier look at examples of this austerity in the Founder's writings. In *John Baptist de La Salle: The Message of His Catechism,* Pungier shows that strictness is widespread in seventeenth-century catechisms. Spiritual severity clearly influenced De La Salle when he composed *The Duties of a Christian to God, II,* or *B,* his catechism version for students. We can view De La Salle as rigorous, as could be expected, particularly in treating Confession and Communion.

We find similar examples in *Instructions,* where De La Salle treats Confession and Communion; in *Exercises,* with the examination of conscience—"Did I run or walk too fast in church?" "Have I played or fooled around before coming to school?"[133]—and in certain hymns.[134]

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130. Rayez, in Berger, ed., *Spirituality in the Time of John Baptist de La Salle,* 134–36, emphasis added.

131. Alphonse Guilhem, *À l'École de saint J.-B. de La Salle: Introduction à sa spiritualité* (Paris: Ligel,1952), 66, 146–48.

132. W. J. Battersby, *De La Salle: A Pioneer of Modern Education* (London: Longmans, 1949), 9.

133. In this present volume, 200 and 201, respectively.

In examining De La Salle's sources for his section on Confession in *The Duties of a Christian to God,* Pungier finds the influence of Saint Charles Borromeo, Saint Francis de Sales, and Saint John Eudes, all of whom, in describing how to be a good confessor, list cases where a priest is to delay or refuse absolution. The main source of the Founder's instructions on making a good Confession, in fact, seems to be Charles Borromeo's *Instructions to Confessors* (French translation, 1655), whose author De La Salle cites simply as "Saint Charles."[135] The Founder, incidentally, is also a highly sought-after confessor.[136]

Distinguishing between moral and sacramental rigorism, Pungier summarizes the views of Luther and Calvin, of Counter-Reformation leaders such as Saint Charles Borromeo, of seventeenth-century spiritual writers such as Bérulle and Olier, and of Jansenists such as Jansenius, Saint-Cyran, and Arnaud—all in relation to Saint Augustine's views on the need of grace for salvation. For instance, like many contemporaries, Godet des Marais and De La Salle warn against the reception of Communion while in mortal sin.[137]

Nevertheless, despite severity in some respects, De La Salle, like Godet des Marais, Francis de Sales, and others, regularly promotes frequent Communion. Citing Dhotel, Pungier quotes Saint Augustine on receiving Holy Communion daily: "Since you sin every day, receive the Eucharist every day."[138] Salm also observes that De La Salle quotes Saint Ambrose, "Receive [Holy Communion] every day so as to benefit from it every day."[139]

Canon Blain, an eyewitness, relates the Founder's encouragement of Holy Communion:

> The practice of frequent and fervent Communion was something he earnestly recommended to persons he found well disposed for it, especially the Brothers. He gave reassurance about this to any who were hesitant and encouraged the pusillanimous. He would chide any who were halfhearted about communicating and tell them that it was their lukewarmness that kept them from relishing the Bread of Life. If one or another of his disciples asked to be dispensed from going to Communion because of his

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134. Children had to be urged to attend school and catechism, as noted above (page 15, note 96); see below, 227ff., especially 229–33.

135. Pungier, *The Message of His Catechism,* 149–55.

136. Ibid., 155–57.

137. *Duties II,* in ibid., 139, 143–7.

138. Pungier, *The Message of His Catechism,* 143.

139. Salm, "Mass," 190.

> imperfections, John Baptist's reply was, "No, Brother, go to Communion. Go to your soul's Physician; tell him about your weaknesses, and ask him to heal you." If any of them said he was not fit to receive because he was not fervent, the reply was, "Well, then, go to Communion, and you will become fervent!"[140]

Like Saint Ambrose and Saint Augustine, in their counsel on receiving Holy Communion daily, like *Introduction to the Devout Life* (1608) by the gentle Saint Francis de Sales, whom De La Salle admired, and like Bishop Godet des Marais of Chartres, his friend from seminary days whose catechism influenced his own, the Founder promotes Communion at least twice weekly for the Brothers and at least monthly for the students. This advice shows De La Salle's appreciation for the efficacy of the Eucharist.[141]

These views of De La Salle on understanding the Mass and receiving Holy Communion often are quite modern. Two citations in the daily missalette, *Celebrating the Eucharist,*[142] highlight the Founder's similar insights. The first quotation calls the Mass "a witness to unchanged faith." In the second, the urging of Saint Pius X, "Pope of the Eucharist," seems to echo De La Salle:

> You should not pray in the Mass, but pray the Mass. . . . Should not every Catholic . . . try his utmost to understand what the Mass really is, how its action is built up, especially what the action means for each individual present at the Mass, and derive the greatest fruits therefrom?[143]

This statement from Vatican Council II is equally representative of De La Salle's views on the Mass:

> Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people" [1 Pet. 2:4, 5, 9], have a right and obligation by reason of their baptism.[144]

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140. Blain, *The Mind and Heart of John Baptist de La Salle,* 518–19.

141. Salm, "Mass," 190; see also below, 153–75.

142. Edition of 3 December 2000–27 February 2001, back cover text.

143. Virgil Michel, OSB, *Orate Fratres* (1926:1), 20, cited in *Celebrating the Eucharist,* 2000–2001, back cover.

144. *Sacrosanctum Concilium,* 4 December 1963, no. 14.

Although De La Salle is severe on himself and strict in his standards for Christian holiness, he is far ahead of his time in promoting the frequent reception of the Eucharist. He is not just an admirable writer of religious instructions, a composer of texts, and an organizer of schools; he is a saint whose message is relevant for modern men, women, and youth in pursuit of holiness.

### Translation of *Instructions* and *Exercises* in this volume

Writing mainly for the ordinary student, parent, and Brother, De La Salle is forthright and pragmatic. His style can appear to be unsophisticated and repetitious. For example, in his article about the Founder's devotion to the Most Blessed Mother, Hermosilla calls De La Salle's style solid, well reasoned, and traditional; *"expressing himself in an original and striking manner is not his way."*[145]

This English translation aims to avoid being too literal or too literary, that is, focused excessively or insufficiently on the original text.[146] In his introduction to *Œuvres Complètes,* Sauvage warns against a too literal or "fundamentalist" translation of De La Salle.[147] Edward Wasiolek, editor and translator of Dostoevsky, is blunt: "There is no such thing as a literal translation, but only a translation from idiom to idiom. To pause at half-idiomatic English in deference to some concept of literalism is . . . nonsense."[148]

Like others, the Founder overuses the French word *chose* (thing). In *Instructions,* to describe the usual three proximate occasions of sin—"people, places, and actions"—De La Salle calls all three "the things." This present translation substitutes "the people and the situations."[149] Similarly, to describe how to make a good confession, the Founder repeats *chose* dozens of times, as in "the ten things to do," "the fourth thing to do," and even "ten things to do" as part of the *fourth* thing to do. To avoid confusion from such frequent repetitions, this translation uses phrases such as the "steps to take," "means to achieve," "duties to fulfill," and so on. In addition, more inclusive terms here have generally replaced De La Salle's all-male references.

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145. José Luis Hermosilla García, "Marian Devotion." In *Lasallian Themes 1* (Rome, 1993), 273, emphasis added.

146. William F. Thrall and Addison Hibbard, *A Handbook to Literature* (New York: Odyssey, 1960), 494.

147. *Œuvres Complètes,* xii–xiv.

148. Edward Wasiolek, ed., *The Notebooks for* The Idiot (Chicago: University of Chicago, 1967), 16.

149. See below, 87–118.

Translating *Exercises* posed a challenge regarding French hymns and Latin litanies. Poetical language in hymns calls for care. Hymn stanzas using rhyme and rhythm, meter and metaphor, plus literary allusions, often use language as much for sound as they do for sense. So, a less rigid translation often seemed appropriate. Although we are not sure that De La Salle composed these hymns, he used them. They are translated here for their contents and themes; the hymns are summarized above in this introduction. In the case of seventeenth-century church Latin, the Brothers' *Manual of Piety*[150] was useful. In addition, Wilfrid Diamond's liturgical Latin dictionary[151] helped in translating the litanies of the Divine Child, the Holy Name of Jesus, and Saint Joseph (whose ending was unusual).

The reader's attention is often drawn to certain seventeenth-century French religious practices reflected in these two texts. For instance, the school year then had fewer holidays (with 24 and 31 December as examples of school days); classes were held on Saturday (a day requiring abstinence from meat, as noted in the Commandments of the church) but not usually on Thursday (honoring the Most Blessed Sacrament); catechism was taught on Saturday and Sunday; the ten commandments were memorized as a set of rhyming couplets, and so on.

Finally, appreciation is here expressed to many who aided in preparing this volume: Richard Arnandez, Roger Brossolasco, Thomas Carney, Daniel Casey, Stephen Creagh, Michael Dundin, Paul Grass, Alfred Kinzig, Augustine Loes, William Mann, Donald Mouton, Frederick Mueller, Eugene O'Gara, Maurice Richit, Gerard Rummery, and Luke Salm. Any errors and mistakes, however, are my responsibility.

Eugene Lappin, FSC
Feast of the Annunciation
25 March 2001

150. *Manual of Piety* (New York: La Salle Bureau, 1951).

151. Wilfrid Diamond, *Dictionary of Liturgical Latin* (Milwaukee: Bruce, 1961).

# Instructions and Prayers for Holy Mass, Confession, and Communion

## Preface

Of all our daily actions, the principal and most excellent one is attending Mass,[1] the most important activity for a Christian who wishes to draw down God's graces and blessings on himself and on all the actions he must perform during the day. Nevertheless, few people attend Mass with piety, and fewer still have been taught how to do so well. This is what led to the composing of these *Instructions and Prayers* to instruct the faithful in everything relating to the holy Sacrifice and to give them a means of occupying themselves in a useful and holy manner when they attend Mass.

To begin with, we explain the excellence of holy Mass, as well as the benefits derived from attending it. Next, we point out the interior dispositions that should animate our external behavior at Mass. Finally, readers learn the means of focusing their attention fully during the time of Mass.

Following this presentation, we explain all the ceremonies of holy Mass. Finally, this book suggests two sets of prayers, one based on the Ordinary of the Mass, the other on the sacred actions performed by the celebrant during Mass. Thus the faithful can alternate between both sets of prayers without growing overly accustomed to either one. Those who prefer can select the one set they like best or that inspires them with greater devotion.

Readers will find interspersed with these prayers other instructions and Christian practices: the former to enlighten the mind on various truths not widely known and the latter to be put into practice during the day. Such is the purpose for publishing this book.

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1. Mass in De La Salle's time was difficult to understand because almost everything was in Latin, which few of the faithful could understand. Personal missals with the text in Latin and French were not allowed. Because the priest mainly faced the altar, which was usually placed against a distant wall, he had his back to the congregation for most of the Mass, making it hard for people even to hear him. "After the Council of Trent, Mass in the Latin rite was celebrated generally throughout the Western Church according to the ritual in the *Missale Romanum* promulgated in 1570 by Pope Pius V. . . . Even on weekdays, the low Masses were well attended, and it was part of the routine in parish schools to have all the children attend daily Mass. In the parish of Saint Sulpice, for example, the first Mass would begin as early as 4:00 a.m. to allow workers to attend and to allow for multiple Masses to fulfill the provisions of contracts and wills. Since everything, except the sermon, was in Latin, and *since vernacular translations of the Mass texts were forbidden,* the people in the congregation were more or less left to their own private prayers and devotions." (Salm, "Mass," 185–86, emphasis added.)

✝ Pater ... non mea voluntas sed tua fiat

# Part 1

## Instructions on the Holy Sacrifice of the Mass and on the Proper Manner of Attending Mass

### The holy sacrifice of the Mass: its effects

A sacrifice is an action in which we offer to God some creature that is immolated, that is, destroyed in one manner or another to pay God the honor due to him and to recognize his sovereign dominion over all creatures. The thing immolated and destroyed in the sacrifice, called the victim, or host, is sacrificed and offered to God.

The Mass is a sacrifice, in fact, the continuation of the sacrifice that Jesus Christ offered to God, his Father, on the cross. Jesus Christ, who died on Calvary, is once again offered to God in this most holy and august sacrifice.

Although holy Mass is the same sacrifice as that of the cross and is its continuation, there is a difference between the two sacrifices. On the cross Jesus Christ offered himself to satisfy the justice of God for the sins of all humankind, and for this purpose he actually shed his precious blood. At Mass, however, he no longer sheds his precious blood but sacrifices himself to his eternal Father as a glorious victim to dedicate to humanity by virtue of this sacrifice the graces that he merited by his sufferings and death.

When he died on Calvary, Jesus Christ satisfied fully and more than sufficiently for all the sins ever committed and to be committed. His sacrifice has always had, and still has, its full efficacy. Jesus Christ did not have to make any additional satisfaction for sin. Hence, it

would have been useless for him to institute the holy sacrifice of the Mass if the Mass did not have any other effects and produced no other fruits than did the sacrifice of the cross. But the graces that Jesus Christ merited by his death were not immediately applied to humans (for whom they were intended) by virtue of the sacrifice of the cross itself. For this reason Jesus Christ instituted the holy sacrifice of the Mass and the other sacraments to give all humans the means of applying Christ's merits to themselves by participating in the Mass and receiving the sacraments.

Because the graces won for us by the death of Jesus Christ, our Lord, are numerous and of many kinds, the holy sacrifice of the Mass produces many fruits and effects that correspond with all the graces that through it are applied to humankind.

The following principal benefits and advantages are afforded us by this sacrifice and are expressed in various places in the Canon of the Mass.

1. The holy sacrifice of the Mass pays fitting worship to God, giving him the greatest honor that he can receive because it is his own Son who thus honors him by annihilating and destroying himself, as far as possible, for the glory of God. Those who attend Mass and have the happiness of participating also honor God in the most exalted manner possible for them, by uniting themselves with Jesus Christ in this action.
2. This sacrifice gives everyone the means of thanking God in the most perfect way possible for his blessings, for the faithful present his own Son to God as their thanksgiving offering.
3. It obtains for us additional favors from God's goodness.
4. This sacrifice delivers the suffering souls from purgatory or diminishes their torments, depending on the extent to which these souls still owe satisfaction to God's justice.
5. It remits the temporal penalties due to mortal and venial sins.
6. It obtains the remission of our sins and the graces needed for conversion.
7. It secures from God the graces we need to avoid falling into sin.
8. It confers on us the grace to break from evil habits, no matter how ingrained they may be.
9. It gives us the strength to renounce entirely all proximate occasions of sin.
10. It wins for us the grace to be reunited with and reconciled to our neighbor, with whom we may not be as closely united as we should be.

11. It affords us powerful means to carry out properly the duties of our state and to perform all our actions in a Christian manner.
12. It is a most effective means of preserving and recovering bodily health and other temporal blessings when these are useful for God's glory and for our salvation.
13. Finally, we more easily obtain what we ask of God and we receive from him more graces by assisting properly at a single Mass than by any other actions we perform, even the holiest ones.

These effects are precious benefits and advantages that the church every day asks of God for her children in the course of her sacrifice. This fact should persuade the faithful who desire to win for themselves these rich graces to be assiduous in attending Mass, even on days when it is not obligatory, and to do so with the dispositions required for participating fully in it. In this way they will find themselves daily in a position to obtain some of these favors by asking God for them in the measure in which they need them.

## The obligation to attend Mass

We are obliged to attend holy Mass on all Sundays and feast days.[2] Furthermore, the mind of the church is that we assist at Mass in our own parish, preferably at what we ordinarily call the parish Mass, which is why she obliges pastors of souls to instruct the faithful under their care by explaining the holy Gospel to them and teaching them the rules of Christian living.

Although we are not obliged to hear holy Mass on other days, we should not fail to do so. Whatever occupations we may have, we should arrange them to be able to hear Mass daily. We should be convinced that this time will not be wasted but rather very usefully spent, even more so than if we devoted it to work, because by such a holy action, we will draw down the grace and blessing of God on all that we have to do during the day.

Persons engaged in manual work or whose mind is absorbed with temporal and exterior concerns during the day should make holy Mass their primary concern. They should rank it first among the actions of their day, striving while hearing Mass not to be easily distracted by the thoughts that usually fill their mind, especially when they

2. Obligatory feast days are implied here, for in seventeenth-century France there are many non-obligatory feast days: for example, the Annunciation of the Most Blessed Mother, as well as her Assumption, Immaculate Conception, Presentation, and Visitation (Hermosilla García, "Marian Devotion." In *Lasallian Themes 1,* Rome, 1993, 26).

hear Mass only after attending to the duties of their employment. They should try to separate the holy from the profane and not expose themselves to the danger of losing the fruit that can be drawn from this holiest act of our religion.

Those who cannot attend Mass on Sundays or feast days because of illness and those whom necessary and urgent business prevents from hearing Mass on other days should at least unite themselves in spirit and intention with the priest who is saying Mass and the faithful who are hearing it. They should offer their heart to God and present him with the sacrifice of themselves and all they possess, thus performing, as far as circumstances allow, what they would be doing if they were present at Mass.[3] This holy attitude and union with the church and her intentions can substitute, in a way, for the presence at Mass that is impossible for such persons.

## Dispositions required to hear holy Mass well

Attending holy Mass exteriorly is not enough to fulfill the obligation that the church imposes on all the faithful to hear Mass on Sundays and feast days. We must do so with the dispositions without which our exterior presence would be useless and we would not be fulfilling what the church wants us to do. When the church commands the faithful to hear holy Mass, she intends to oblige them not only to be physically present but especially to pay God the homage they owe him.

Proper assistance at holy Mass calls for three kinds of dispositions. Some dispositions are necessary to satisfy the church's commandment: to hear Mass entirely, attentively, and in a spirit of religion.

We fail to hear Mass entirely if we are not present either at the beginning or at the end of Mass. We fail to hear Mass attentively and with due concentration of mind when we sleep, converse, look around, or distract ourselves voluntarily during the service. We fail to hear holy Mass with truly religious spirit when we do not pray to God with sentiments of interior piety.

Those who do not hear the entire holy Mass on Sundays and feast days do not satisfy the church's commandment. Those who lack due attention during holy Mass and who are present, but with insufficient religious spirit, commit two sins at once. They are at Mass as though they were not there, and before God they are not considered to have attended Mass at all. They commit a sort of impious act be-

3. See above, note 1.

cause by their scandalous immodesty, their posture, their words and looks, or their distracted and wandering minds, they profane not only the church, a sacred place and a house of prayer, but also the holy mysteries that take place there and the most august of all sacrifices. They insult Jesus Christ, who is offering himself and sacrificing himself to his Father for their sake and for the sins they are committing in his presence.

Certain dispositions are necessary if we wish to assist at holy Mass rightfully and place ourselves in a position to draw fruit from this sacrifice: to hate sin, to be in the state of grace or at least striving to recover it, and to unite ourselves with the intentions of the celebrant in offering the sacrifice.

Those who are actually in the state of mortal sin, who intend to commit such a sin, or who remain in a proximate occasion of sinning and do not wish to remove themselves from it do not possess the dispositions they should have and cannot draw any fruit from the holy sacrifice of the Mass.

Other dispositions, called "of perfection," offer excellent advantages and produce great fruit in the souls who possess them. The many such dispositions of various kinds can be summed up in two main ones on which all the rest depend. The first disposition is to be detached from all sin, even the slightest; the second is to unite ourselves to the priest in all the various parts and prayers of the Mass, so as to offer this sacrifice with him in conformity with the intentions of the church.

Those who wish to acquire these dispositions of perfection to assist well at holy Mass and to share abundantly in this holy sacrifice should strive to avoid offending God deliberately and watch carefully not to fall into venial sins of some seriousness or into fully deliberate venial sins.

At this holy sacrifice they also should show great modesty and humility, cultivate all possible interior attention and devotion, and conform themselves during Mass with the intentions of Jesus Christ. A Christian clothed with Jesus Christ and living by his Spirit should attend this great sacrifice with the same sentiments with which Jesus Christ offers himself there as a victim to his Father. To pay due homage to his eternal Father, Jesus Christ sacrifices himself daily on our altars during holy Mass.

To adore him, thank him, ask his pardon for our sins, and obtain the graces we need, we should unite ourselves to these holy intentions of Jesus Christ and strive to reproduce them in us.

## How to stay focused during holy Mass

We can concentrate on various intentions during holy Mass, provided that what we do is in accord with one of the four aims and intentions of the sacrifice and thus unites us with the church and the priest: 1) to adore God and recognize him as our sovereign Lord, the absolute master of all things, 2) to thank God for the benefits received from him, 3) to obtain pardon for our sins, and 4) to beg God for the graces we need.

The prayers said during holy Mass by those present with any of these intentions in mind and with a well-disposed heart will always be beneficial to them. They will obtain many graces, whether they pray by reciting psalms or other formulas of prayer or whether they merely pray interiorly, thinking, for instance, about the Passion of our Lord or some other mystery.

Nevertheless, we must all agree that the way of focusing our attention during holy Mass that is most in conformity with the spirit of the church is to follow the priest in the principal parts of the sacred ceremony.

We follow the priest during holy Mass, for example, by asking God's pardon when the priest does, by entering into sentiments of faith and respect for the word of God when he reads the Epistle and the holy Gospel, and by offering up with him the sacrifice of the body and blood of Jesus Christ. It is most appropriate during this time to concentrate on the divine Victim who is being sacrificed for us on the altar and whom we should offer to God.

This is what we propose to teach the faithful by the two following methods and by the prayers included here. We have sought to help those who recite these prayers to share the sentiments of the celebrant and to take part in each of the actions that he performs during Mass at the same time he performs them.

To make these methods more useful to those who employ them and to help them enter more readily into the intentions of the priest by reciting the recommended prayers, we have thought it wise *to teach the faithful, first of all, something about the ceremonies of holy Mass, which few people know well.*[4] We will acquaint them with the prayers that the priest says at these times and explain the reasons why he says them.

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4. Emphasis added; De La Salle intends to teach adults as well as students by means of this book of instructions and the other works that he is writing for the Christian Schools.

# Explanation of the Ceremonies of Holy Mass

## The church

The church is a sacred place set apart for carrying out the practices of the Christian religion. The main practices aim to pay God the honor due him by offering him the holy sacrifice of the Mass, by publicly honoring him and addressing our prayers to him, by administering and receiving the sacraments, and by reading, preaching, and hearing the word of God.

## Holy water

Holy water is provided at the entrance to the church to remind us of our Baptism, by which we became the temple of the Holy Spirit, and to teach us that as soon as we enter the church, we should purify ourselves of our slightest faults by using this sacramental. The purpose is that once our soul is cleansed of its least stains, we may be worthy to assist at holy Mass and the other practices of piety and religion with complete interior and exterior purity.

# The First Part of Holy Mass, Formerly Called the Mass of the Catechumens

The Mass has two main parts; the first, which includes everything from the beginning up to the Offertory, was formerly called the Mass of the Catechumens. The second part, from the Offertory to the end, was called the Mass of the Faithful. Everyone was allowed to be present at the first part, during which the readings from Holy Scripture and the sermon on the holy Gospel took place.

Once the sermon was over, the catechumens (those preparing to receive Baptism), the rowdy[5] (those possessed by demons), and the public penitents (those who had to do public penance for some scandalous sin they had committed) were forced to withdraw from the church. Only those remained in church who were authorized to be

5. French *énergumènes* (Latin *energumenus:* possessed by the devil); wild, bizarre, crazy, frenetic.

present at the sacrifice of holy Mass and were judged worthy of participating.

### Blessed candles

During the holy sacrifice of the Mass, blessed candles are lit to symbolize the fire of charity with which Jesus Christ immolated himself for us and with which we, too, should assist at his sacrifice.

### The priest, vested for celebrating holy Mass

When the priest comes out to celebrate holy Mass, we should consider him as representing Jesus Christ, who bore the cross and is about to offer himself to death for us. The Mass reminds us of this great sacrifice.

### Psalm *Judica me* [Judge me, O Lord]

The priest, remaining at the foot of the altar, considers himself as humanity banished, driven from paradise, and kept far from God by sin. In this spirit he recites Psalm 42, which David composed during his exile to express the sorrow he felt at being so far from the place where God was adored and to seek comfort in the hope of leaving his exile and returning to praise the Lord in his sanctuary.

### *Confiteor* [I confess]

After the Psalm *Judica me,* the priest confesses his faults and asks God to pardon them. To perform worthily the action he is about to begin, he needs a heart purified not only of mortal sins but also of the slightest faults; therefore, to be in a position to offer God so holy a sacrifice, he must detest with all his heart all the sins he has committed.

The server also says the *Confiteor* with the priest to ask God's pardon not only for himself but also for all those present, in whose name he speaks. The latter must at the same time excite in their hearts a deep sorrow for their sins.

### *Deus tu conversus* [Turned to you, O God]

When the confession is completed, the celebrant and the faithful encourage and urge one another by declaring their confidence in God's willingness to grant them his mercy, and they express their gratitude

to him for this. As the priest goes up the steps[6] to the altar, he recites a prayer expressing this confidence.

### Kissing the altar

When the priest reaches the altar, he kisses it to demonstrate his reconciliation with Jesus Christ and with the Church Triumphant. The altar represents Jesus Christ crucified; the relics contained in the altar and mentioned in the prayer the priest recites as he kisses it represent the saints in heaven, who are one with Jesus Christ and form one body with him and in him.

### *Introit* [He goes up or in]

As he begins holy Mass, the priest reads a short antiphon, usually taken from a psalm. Formerly, the entire psalm was recited to arouse the attention and fervor of the faithful. This recitation is called the *Introit,* the entrance song or beginning of holy Mass. This antiphon changes every day to fit the mystery or the feast that is being celebrated.

### *Kyrie, eleison* [Lord, have mercy]

These words are Greek and mean "Lord, have mercy!" We address this invocation to all three Persons of the Most Holy Trinity, three times for each one, to indicate the urgent need we have of God's mercy and our ardent desire to draw down his mercy on ourselves and to be delivered promptly from sin so that we may properly dispose ourselves for the holy sacrifice.

### *Gloria in excelsis* [Glory to God in the highest]

The *Gloria in excelsis,* which is recited next, is called the angels' canticle because it begins with the words the angels sang at the birth of Jesus Christ. The church added the rest of this hymn in which she expresses in an admirable manner her respect for God's majesty and her tender love for Jesus Christ. She addresses him as the Lamb who is about to immolate himself for her in this sacrifice. With this goal in mind, she bestows on him all sorts of praise to win his favor. Because this canticle is filled with joyful sentiments, we never recite it in penitential times or at Masses for the deceased.

6. Most churches built prior to Vatican Council II placed the altar at the top of a series of steps, often three or more.

### Kissing the altar

Next, the priest kisses the altar to ask our Lord Jesus Christ, the mediator between God and humanity, to obtain peace and blessings from God for him, the visible mediator in this sacrifice, to extend to the faithful. The priest offers this kiss he gives the altar out of respect every time he turns around to face the people.

### *Dominus vobiscum* [The Lord be with you]

Turning toward the people, the priest greets them with these words drawn from the greeting the angel addressed to the Most Blessed Virgin. By these words he wishes that God in his grace may be with those present and create a desire in their hearts for the blessings the church is about to request for them.

The faithful answer, "*Et cum Spiritu tuo*—And with your Spirit." They thus wish that God may make efficacious through his Holy Spirit the prayers that the priest, as the church's minister, is about to offer for all those present.

The priest and the people reciprocally greet each other in this way several times during holy Mass. This greeting shows the union that should exist between them in the celebration of this sacrifice, especially during the prayers that the priest says and that the people should offer with him.

### *Oremus* [Let us pray]

Turning back to the altar, the priest says, "*Oremus*—Let us pray." By this word the priest points out to the faithful that they should join him in the prayer he is about to offer God on their behalf.

### Collect

Next the celebrant recites a prayer called the "Collect" because it is a summary and synthesis of what the church asks of God in the Office of this day and because this prayer is said in the name of all the faithful. "*Per Dominum nostrum Jesum Christum*—Through Jesus Christ our Lord": the church closes her prayers with these words because Jesus Christ is our mediator and intercessor before God and because he alone can present our prayers to the eternal Father and win his graces for us.

### Epistle

The Epistle, a reading from either the Old Testament or the New Testament, is so called because often it gives us a passage from the Epistles of the holy Apostles. The church thus begins by instructing the faithful through the voice of the Prophets and the Apostles to dispose them to hear and appreciate the teaching given by the Son of God in the holy Gospel. After the Epistle, the faithful give thanks to God for the instruction they have just received by saying, "*Deo Gratias*—Thanks be to God."

### Gradual

The Gradual, instituted to serve as a preparation for the reading of the Gospel, is a passage taken from a psalm that can rekindle the devotion of the faithful.

### *Munda cor meum* [Cleanse my heart]

This is a prayer that the priest says silently before the Gospel to ask God to purify his heart and his lips to make him worthy of proclaiming the holy Gospel.

### Gospel

The Gospel contains the law and teaching of Jesus Christ. He came to preach it to us in person. Every day at Mass, the celebrant reads some passage of the Gospel to show the faithful that they cannot share in the merits of Jesus Christ or in the fruits of this sacrifice unless they profess their willingness to observe his law and practice his teaching.

The priest and, after him, those present begin the reading of the holy Gospel by making the sign of the cross on their forehead, lips, and breast to declare before God that they wish to imprint on their hearts and confess with their lips the mystery of the cross that is proclaimed in the Gospel and to assert that they will never blush to bear witness to it when occasions arise.

We listen to the Gospel while standing to show that we are ready to obey what Jesus Christ commands us in it and to defend the least words found it in, even at the peril of our life.

### *Credo in Deum* [I believe in God]

After the Gospel is read, we recite the *Credo* to profess publicly that we firmly believe the truths that have just been read and all those contained in the holy Gospel. After the *Credo* the celebrant says, "*Dominus vobiscum*—The Lord be with you" to wish for those present the grace they need to believe in the mysteries, to practice the maxims of the holy Gospel, and to join with him in spirit as he offers the sacrifice.

## The Second Part of Holy Mass, Formerly Called the Mass of the Faithful

The second part of holy Mass, called the Mass of the Faithful, begins with the Offertory and includes three sections: Offering, Consecration, and Communion.

### Section 1. Offering

The early church followed the universal custom that all who attended holy Mass would ordinarily receive Communion. As a result, all went up to present to the celebrant the bread that would serve for the Consecration. This act alone showed that they all formed a single body, together with Jesus Christ and the faithful everywhere, and that they wished to persevere in this union and take part in the sacred sacrifice that the priest was about to offer, sacrificing themselves in spirit with Jesus Christ, whose body was going to be consecrated from the bread thus offered.

Of all these loaves, the priest selected only one to be changed into the body of Jesus Christ, which also illustrated the fact that the faithful, represented by this loaf, were all one body with Jesus Christ.

#### Blessed bread

In time, when the number of those receiving Communion significantly decreased, the church allowed the faithful to substitute money for the bread that they had formerly offered for the Consecration and es-

tablished the custom of offering one loaf of bread to be blessed by the priest, broken into small pieces, and distributed to all those present, who then consumed it with great respect.

This practice was established to replace, in some measure, the old-time Offering and the Communion that the faithful received after the priest during Mass. It also illustrated the union existing among the faithful, signified by the one loaf offered in the name of all and from which all received a small piece that they consumed at the same time in the spirit of their union and spiritual sharing in the sacrifice.

### Offertory antiphon

While the priest gathers the offerings of the faithful, the choir sings an antiphon, called the Offertory, to testify to the joy with which those present give back to God the goods they have received from him.

After receiving the offerings of the faithful, the celebrant presents them to God, separately at first, then together, while saying a single prayer. The bread on the paten[7] stands for everything, in fact or in spirit, that the people have offered to God; it represents all Christians, who should be immolated in this sacrifice as members incorporated into the body of Christ. Therefore, the priest declares that he is making this offering for all the faithful, living and dead, and especially for those present at holy Mass.

The priest offers the bread and the wine contained in the chalice by holding them up according to the manner of offering prescribed in the Old Law. This gesture shows that the bread and wine have ceased to be common elements and have taken on a special holiness because they have been presented to God and are destined for such a holy and sacred use.

### Signs of the cross until the Consecration

From the Offering until the Consecration, the priest makes the sign of the cross several times over the bread and wine to bless them according to the church's custom, for she blesses nothing except by the sign of the cross, the source of all blessings and graces that humans can receive from God.

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7. A plate, usually made of precious metal, which is used to hold the eucharistic bread.

### Washing of the priest's fingers

After the Offertory prayer, the priest washes the tips of his fingers to signify that he should purify himself of the least imperfections to make himself worthy of this holy sacrifice and that those who voluntarily remain attached even to the slightest faults are not as pure as God wants them to be to offer him this sacrifice.

He does not wash his hands entirely, as he had done before beginning Mass, but only the tips of his fingers to show that at this time we need only purify ourselves of the slightest faults. We should have cleansed ourselves of all mortal sins before appearing before God to offer him this sacrifice, and to do so profitably, we must have renounced all affection for sin.

### *Orate, fratres* [Pray, brethren]

Next, the celebrant, having offered the bread and wine in a silent prayer, turns to the people and says, "*Orate, fratres*—Pray, brethren, that my sacrifice, which is also yours, may be agreeable to God." Those present respond, after which the priest again turns to the altar to ask God for this grace, for him and those present, in a prayer called *Secret* because he recites it in a low voice, except for the final words, at which he raises his voice to invite the participation of those present, which they signify by the usual acclamation, "*Amen*—So be it."

### Preface

The Preface, which follows the Secret prayer, is so called because it serves as the introduction to the Canon of the Mass and is a general preparation in which both priest and faithful join to dispose themselves for the sacrifice.

He says, "*Sursum corda*—Lift up your hearts to God." The congregation answers, "We have lifted them up to the Lord." By these words the priest admonishes those present to prepare for the sacrifice by raising their heart to God. The purpose here is to separate themselves from all creatures, to banish from their mind and heart all distractions that might withdraw their attention, and to think only of God and of his holy mysteries, which should occupy them entirely and be the sole object of their veneration and respect.

By their response, "*Habemus ad Dominum*—We have lifted them up to the Lord," the people publicly affirm that their heart is in the disposition that God is asking of them by the words of the celebrant.

Next, the priest urges those present to acknowledge that God has given them this attitude of heart and that they should give him continual thanks for this gift. But as though he wished to help them understand that their worship is of little worth in view of the greatness of the God whom they are addressing, he urges them to do so worthily by uniting themselves with Jesus Christ, by offering God the eternal praise that he receives from his Son, and then by joining with the angels and blessing God with them.

This is what the faithful do in a solemn Mass by singing the famous hymn that Isaiah heard the Seraphim chanting, "*Sanctus! Sanctus! Sanctus! Dominus Deus Sabaoth*—Holy! Holy! Holy is the Lord God of hosts; heaven and earth are filled with his glory and majesty." To this they join the acclamations the people of Jerusalem addressed to Jesus Christ when he triumphantly entered that great city. In this way angels and humans unite themselves with Jesus Christ to present through him and in him their praise and thanksgiving to the eternal Father.

## Canon

The Canon, or *rule,* follows the Preface and is so named because it is the rule or order that the church observes in the celebration of the sacrifice. It never changes as the other parts of holy Mass do according to the diversity of feasts and mysteries.

## *Te igitur* [We beseech you] and *Memento* [Remember]

At the beginning of the Canon, the celebrant first addresses the eternal Father and offers him the sacrifice through Jesus Christ, his Son, who is its principal priest and for whom the priests of the church are only ministers. Next, he places the needs of the church before God and recommends the persons for whom he is about to offer the sacrifice. Although the Mass is offered for the entire church, we always memorialize in a particular way some persons for whom we must pray, such as the pope, the local bishop, emperors, kings, princes, and those who have asked for the prayers of the church or offered some alms to her ministers.

## *Communicantes* [In communion]

After the priest has prayed and offered for the whole church on earth the sacrifice of Jesus Christ, who is her head, he unites his prayers

with those of the principal saints in heaven, the Most Blessed Virgin, the holy Apostles, the early popes, and various other holy martyrs. He implores their protection and thus illustrates the inseparable bond existing between the church on earth and the church in heaven.

### *Hanc igitur* [This oblation, therefore]

Next, the priest extends his hands over the host and the chalice, just as the priests in the Old Law used to do over the victims they were about to immolate to indicate that they offered themselves along with these victims and sacrificed the latter in their own place.

This imposition of hands indicates, in effect, the union between the one sacrificing and the victim being sacrificed. By this act the priest shows that he wishes to immolate himself to God with Jesus Christ, as far as it is possible for him to do so. Those present should do the same in spirit, uniting themselves with the priest, and with him ask God to accept this manifestation of their homage.

## Section 2. Consecration and Elevation

After thus joining himself with Jesus Christ, the priest performs the main action of the sacrifice, the Consecration. In doing so he repeats what Jesus Christ did and said when he instituted this sacred mystery. Following Christ's example, he consecrates bread and wine in the same way, using the exact words spoken by Jesus Christ. As the celebrant pronounces these sacred words, the bread and wine are changed into the body and blood of Jesus Christ. Immediately after the Consecration, the priest kneels to adore the host and the precious blood in the chalice. Next, he lifts them up, showing them to those present so that they, too, can adore this sacred mystery. Because this gesture represents the lifting up of Jesus Christ's body on the cross, it also presents this divine Host to God the Father, who reigns in heaven.

### Signs of the cross after the Consecration

After the Consecration, the celebrant makes the sign of the cross several times over the host, over the chalice, and—holding the host—over the chalice and the altar, to show us that it was by Christ's death on the cross that this host was immolated and sacrificed to the eternal Father to render him the infinite honor that all creatures together could never give him.

### *Unde et memores* [Wherefore, mindful]

After the elevation of the chalice, the priest again offers the body and blood of Jesus Christ to God the Father, thus illustrating in words what he has just done in action. He presents this sacrifice, as he had offered the bread and wine, in memory of the Passion, Resurrection, and Ascension of Jesus Christ because these three sacred mysteries are the source of our salvation. He also offers it in the name of the church, even as he has just offered it in the name of Jesus Christ, in whose stead and in whose name he pronounced the words of Consecration.

### *Supra quae* [Upon which]

Here the priest asks God to accept the sacrifice presented to him as he was pleased to accept those of Abel, Abraham, and Melchizedek, which were only figures of this one.

### *Supplices te rogamus* [We humbly beseech you]

In these words the priest asks God that this holy victim be brought up to God's mighty altar by his holy angel to be offered there by Jesus Christ himself. By this prayer the priest shows that he acknowledges himself unworthy of offering God so august a sacrifice, and he begs the eternal Father to deign to receive it from the hands of his own Son, who, being the principal Priest in this sacrifice, is alone worthy of presenting it to his Father and of infallibly obtaining for us his graces and blessings.

### Second *Memento* [Deign to remember]

In the second *Memento,* the priest offers the sacrifice for the souls in purgatory, following a custom that the church has always practiced. He prays especially for the souls whom he is particularly obliged to remember, and he asks God to apply to them the fruit of this holy sacrifice.

### *Nobis quoque peccatoribus* [And to us sinners]

While saying these words, the priest bends over and strikes his breast, imploring God's mercy for himself and the congregation. He recognizes that we have no merits of our own and asks God, through the merits of Jesus Christ, to welcome someday the faithful now living, as

well as the dead, into the society of the saints in heaven, whose intercession he implores.

### *Per quem haec omnia* [By whom all these]

By these words the priest recognizes that it is only through Jesus Christ and in Jesus Christ that the eternal Father can receive the glory due to him especially in this holy sacrament and sacrifice. Therefore, as the priest says the words, he lifts up the body and blood of Jesus Christ so that by this gesture and by Jesus Christ himself he may render to the Most Holy Trinity an honor worthy of its sovereign majesty.

After this action, the priest expresses the desire that those present unite themselves to Jesus Christ along with him to take part in the honor given to the eternal Father. He lifts his voice and says, as he did at the beginning of the Preface, "*Per omnia saecula saeculorum*—Forever and ever." These words signify that this honor must be eternally paid to God. To this the people reply, "*Amen,*" and the Canon comes to a close.

## [Section 3. Communion][8]

### *Pater Noster* [Our Father]

This prayer begins the last section of the Mass of the Faithful: the Communion, which brings us the fruit and the consummation of the sacrifice. Before reciting the *Pater Noster,* the priest considers that Jesus Christ orders us in this prayer to call God our Father and teaches us as God's children to ask both for ourselves and for the church the goods of body and of soul for this present life and for the life that will never end. While recognizing that he is unworthy, he declares that if he dares to call God his Father and to ask of him so many wonderful favors with entire confidence of obtaining them, he does so not only in obedience to the command of Jesus Christ but also in the precise words that he prescribed for us.

This prayer, which the priest recites aloud, is also called the Lord's Prayer because it is for the people present as well as for himself.

The church, taught by Jesus Christ as she states by the mouth of the priest, asks God in this prayer for daily bread—that is, food for the body—but especially food for the soul, which is the Eucharist. For

8. This heading is not in the French edition but is included here to be consistent with the two sections mentioned above, on pages 45 and 49.

this reason, when the priest says the words, "Give us this day our daily bread," the deacon takes the paten, raises it, and shows it to the people to inform them that the time of Communion is at hand. He then returns it to the priest, who places all the hosts upon it so that they can be distributed to those who will receive Communion. This paten takes the place of the plate on which the faithful formerly offered bread.

### *Libera nos* [Free us]

Saying this prayer in a low voice, the priest asks God for peace, a constant and unalterable peace. He then raises his voice and invites the people to make this same request along with him, saying, "*Per omnia saecula saeculorum*—Forever and ever," to which those present respond, "*Amen*."

### Breaking of the host

Toward the end of this prayer, the celebrant breaks the host into three pieces. This action takes the place of what was done formerly when the bread that had been consecrated was separated into three parts: one for the priest, the second for those who would receive Communion, and the third to be kept as the Viaticum reserved in the church for the sick, as we still do today.

### *Agnus Dei* [Lamb of God] and *Domine Jesu Christe* [Lord Jesus Christ]

Next, the people, joining with the priest, ask Jesus Christ for peace by singing or saying three times, "*Agnus Dei,*" to make known to God their desire of obtaining and preserving peace. While this is being sung, the priest says in a low voice another prayer, in which he again begs most insistently for peace, pleading with Jesus Christ not to consider his sins a motive for refusing peace but to grant it in view of the fidelity of the church.

Priest and people ask God for peace with such insistence before Holy Communion because peace is one of the main dispositions associated with this sacrament of union and charity. We also offer this prayer to fulfill the words of Jesus Christ, who ordered us to be reconciled with our brethren before offering our gifts at the altar.

## Kiss of peace

After saying this last prayer, which follows the *Agnus Dei* and asks for peace, the priest kisses the altar as though to receive the peace of Jesus Christ represented by the altar. Next, he kisses an instrument of peace, which the deacon presents to him, that is then brought to be kissed by all those present; to each of them the words, "*Pax vobis*—Peace be to you," are addressed.

In ancient times, instead of kissing the altar, the priest used to kiss the host on the altar to receive the gift of peace from Jesus Christ. Then he embraced the deacon, saying, "Peace be to you." Next, the deacon embraced the subdeacon, who then brought the kiss of peace to the rest of the clergy, saying to them the same words. All the faithful then embraced each other with the kiss that Saint Paul calls "a holy kiss."[9]

By these two ceremonies, the church wishes to teach us that to be at peace with God we must be at peace with humankind and that those who nourish in their heart any hatred toward their brother and sister are unworthy not only to receive Holy Communion but even to assist at holy Mass.

## Communion

While the kiss of peace is being given, the priest prepares himself to receive Communion. He says two prayers silently, one after the other; then he takes Communion after declaring his unworthiness by the words, "*Domine, non sum dignus*—Lord, I am not worthy." Then, after drinking the contents of the chalice, he distributes Communion to those present to show that both priest and people share in the same sacrifice, partake of the same spiritual banquet, and are seated at the same table. He also makes known by this that he must nourish the faithful out of his own abundance.

The priest then says, "*Dominus vobiscum*—The Lord be with you," to show that he ardently desires that Jesus Christ remain eternally with the faithful by his grace and Spirit.

While the priest receives Communion, an antiphon called the Communion antiphon is sung. After this the priest recites a prayer called the Postcommunion in which he thanks God for the whole church that has received such benefits from him and especially for the present Communion by which God has gathered together the church's

9. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26.

members. He also asks God that this sacrament may produce in those who received it the fruits they should hope to obtain from it.

At the end of holy Mass, the celebrant (in solemn Masses, the deacon) says, "*Ite, Missa est*—Go, the Mass is finished." By these words the priest points out that the Mass is over, and those present respond with sentiments of gratitude, "*Deo gratias*—Thanks be to God."

Then the priest gives the congregation his blessing before they leave the church. He begs God to pour out on them his grace in abundance and to bless them spiritually and temporally so that during the day they may not perform any action except with the help of grace and that nothing harmful may happen to them in their undertakings and their work.

## The Beginning of Saint John's Gospel

When the Mass is completely finished and the people have received his blessing, the priest recites the beginning of the Gospel according to Saint John, which expresses the divinity of Jesus Christ more explicitly than any other Gospel. The priest reads this Gospel to show his gratitude for this gift of divine life with Jesus Christ and in Jesus Christ during the celebration of the sacrifice, to show God his desire to continue living by this divine life, and to ask him for the grace of doing so. He also asks that he be guided by the example of Jesus Christ and the movement of his Spirit. In this sentiment of gratitude and annihilation before God, the priest bends his knee at the words, "*Et Verbum caro factum est et habitavit in nobis*—The Word was made flesh and dwelt among us."

The priest also does this reading to indicate that he also wishes to be filled with this divine life apart from the time of the sacrifice. This is why he recites this Gospel passage once the Mass is entirely finished. In fact, in certain places he recites it on his way from the altar back to the sacristy.

# Prayers During Holy Mass Drawn from the Ordinary of the Mass

## Entering the church—Psalm 13[10]

O my God, how lovely are your tabernacles; my soul is burning with the desire of entering the house of the Lord; it languishes because of this hope.

My heart and body are thrilled with joy in the love of my God, the living God.

Let the sparrow find its nest, and the turtle dove a dwelling for its little ones; as for me, O my God, I will seek no other resting place than at the foot of your altar.

O Lord, how happy are they who dwell in your house; they will sing praises for all eternity.

Happy is he who expects help only from you and who, in this valley of tears, in this abode where sorrow dwells and where you have placed him, prepares his heart to raise it up to you.

Such are they whom you will overwhelm with blessings. They will go on from virtue to virtue and will in the end see the God of gods in heavenly Zion.

Better one day in your house than many years in the company of sinners.

This is why I have chosen to be the least in the house of my God rather than to dwell in the palaces of sinners.

For God, who loves mercy and truth, will bestow grace and glory on those who remain faithful to him.

Nor will he refuse his favors to those who walk in innocence. O Lord, how happy is the person who places his hope in you!

## When the priest is at the foot of the altar—Psalm 42

In the name of the Father and of the Son and of the Holy Spirit. Amen.

I will draw near to the altar of my God, the God who is the joy of my youth.

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10. Rather than a translation into French of Psalm 13 or 42, De La Salle combines sentiments appropriate to the action from several scriptural sources.

Judge me, O Lord, and set my cause apart from that of the unjust nation.
For it is you, O my God, who are my strength. Why have you rejected me, and why must I stumble along, overcome with sadness, while my enemy persecutes me?
Let your light and truth shine forth. They have guided me and have brought me unto your holy mountain and to your tabernacles.
I will draw near to the altar of my God, the God who is the joy of my youth.
There, O my God, I will sing to you the canticle of praise.
O my soul, why are you troubled, and why are you sad?
Hope in God, for I will praise him once more as my Savior and my God.
Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and will be forever. Amen.
I will draw near to the altar of my God, the God who gives joy to my youth.
Our help is in the name of the Lord, who made heaven and earth.

### *Confiteor*

I confess to almighty God, to Blessed Mary Ever Virgin, to Saint Michael the Archangel, to Saint John the Baptist, to the Apostles Saint Peter and Saint Paul, to all the saints, and to you, my Father, that I have sinned exceedingly in thought, word, and deed through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, Saint Michael the Archangel, Saint John the Baptist, the Apostles Saint Peter and Saint Paul, all the saints, and you, my Father, to pray for mercy for me to our Lord and our God. Amen.

### *Misereatur*

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

### *Indulgentiam*

May the almighty and merciful Lord grant us absolution and remission of all our sins. Amen.

### *Deus tu conversus*

My God, turn toward us and give us life, and your people will rejoice in you.

### *Ostende nobis*

Lord, show us your mercy, and give us the help you have caused us to hope for.

### *Domine, exaudi*

Lord, listen to my prayer, and let my cry come unto you.

### *Dominus vobiscum*

May your Spirit be with us always, Lord, and may he pray to you within us.

## When the priest goes up the steps of the altar

Let us pray. Lord, we beseech you to wipe away our sins so that we may enter your sanctuary with pure hearts through Jesus Christ, our Lord. Amen.

### When the priest kisses the altar

We beg you, Lord, by the merits of your saints whose relics[11] are here and of all the other saints, graciously to pardon us all our offenses. Amen.

### *Introit*—Psalm 14

Who, O Lord, will dwell in your tabernacle, or who will rest on your holy mountain?
He whose life is spotless, whose actions are just and holy.
He who speaks the truth as it is in his heart, who deceives no one in words,
Who does no wrong to his neighbor or allows him to be covered with reproaches,

11. Each altar stone contains some relics of a saint, oftentimes a martyr.

Who takes no more account of the wicked than if they did not exist but who honors those who fear the Lord,
Who does not fail to keep his word to his neighbor, who has not lent money at usurious rates, who accepts no bribes against the innocent.
He who acts thus will never be moved.[12]

If this psalm is too long and cannot be finished entirely the same day during the time when the priest is reciting the *Introit,* we should repeat the first verse the next day and then continue the psalm where we left off the previous day, being careful to add the words "He who" at the beginning of the verse, as above.

### *Kyrie, eleison*

We repeat the following invocations three times: Lord, have mercy on us; Christ, have mercy on us; Lord, have mercy on us.

### *Gloria in excelsis*

Glory to God in the highest, and peace to all people of goodwill. We praise you; we bless you; we adore you; we glorify you. We give you thanks for your infinite glory. O Lord, God, King of heaven; O God, Father almighty; O Lord Jesus Christ, only Son of the Father. O Lord God, Lamb of God, Son of the Father. O you who take away the sins of the world, have mercy on us! O you who take away the sins of the world, receive our prayer. O you who are seated at the right hand of the Father, have mercy on us. For you alone, O Christ, are holy; you alone are Lord; you alone are the most high, with the Holy Spirit in the glory of God the Father. Amen.

### *Dominus vobiscum*

Let your Spirit, Lord, be with us always.

### The Collect—Let us pray

Almighty God, Sovereign Goodness, in your mercy keep far from us all that might jeopardize our salvation, so that retaining nothing either in body or in soul that might separate us from you, we may with great

12. Here De La Salle follows closely the text of Psalm 14 (15 in certain editions of the Bible).

liberty of spirit accomplish all that pertains to your service. This we ask of you through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, world without end. Amen.

### From the Epistle of Saint Paul to the Romans, chapter 12[13]

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. [2]Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

[3]For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. [4]For as in one body we have many members, and not all the members have the same function, [5]so we, who are many, are one body in Christ, and individually we are members one of another. [6]We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; [7]ministry, in ministering; the teacher, in teaching; [8]the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

[9]Let love be genuine; hate what is evil, hold fast to what is good; [10]love one another with mutual affection; outdo one another in showing honor. [11]Do not lag in zeal, be ardent in spirit, serve the Lord. [12]Rejoice in hope, be patient in suffering, persevere in prayer. [13]Contribute to the needs of the saints; extend hospitality to strangers.

[14]Bless those who persecute you; bless and do not curse them. [15]Rejoice with those who rejoice, weep with those who weep. [16]Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. [17]Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. [18]If it is possible, so far as it depends on you, live peaceably with all. [19]Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." [20]No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." [21]Do not be overcome by evil, but overcome evil with good.

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13. The English translation of this Epistle is from the New Revised Standard Version Catholic Edition.

If this Epistle is too long, we will read only as much of it as we can each time and then continue the next day, or we can divide it into two parts, reading up to verse fifteen one day and from verse fifteen to the end the next day.

### Gradual, or Tract—Psalm 118

Happy are those whose way is blameless, who walk in the law of the Lord.
Happy are those who strive to understand God's commandments and seek them with all their heart.
They who commit sin do not walk in the path the Lord has pointed out to us.
You have given us precepts, O my God, and you have ordered us to keep them exactly.
How I desire that all my actions tend only to the observance of your holy commandments![14]

### Continuation of the Gospel of our Lord Jesus Christ according to Saint Luke, chapter 6[15]

20 Then he looked up at his disciples and said:
"Blessed are you who are poor,
for yours is the kingdom of God.
21 "Blessed are you who are hungry now,
for you will be filled.
"Blessed are you who weep now,
for you will laugh.
22 "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. 23Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the Prophets.
24 "But woe to you who are rich,
for you have received your consolation.
25 "Woe to you who are full now,
for you will be hungry.
"Woe to you who are laughing now,
for you will mourn and weep.

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14. Ps. 18:1–6; Ps. 19 in some editions of the Bible.

15. The English translation of Luke 6:20–35 is from the New Revised Standard Version Catholic Edition.

[26] "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.
[27] "But I say to you that listen, Love your enemies, do good to those who hate you, [28]bless those who curse you, pray for those who abuse you. [29]If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. [30]Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. [31]Do to others as you would have them do to you.
[32] "If you love those who love you, what credit is that to you? For even sinners love those who love them. [33]If you do good to those who do good to you, what credit is that to you? For even sinners do the same. [34]If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. [35]But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked."

If this Gospel is too long, we will read only as much of it as we can each time and then continue the next day, or we can divide it into two parts, reading up to verse twenty-nine one day and from verse twenty-nine to the end the next day.

### The Nicene Creed[16]

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day, he rose again in fulfillment of the Scriptures: he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. I believe in one holy catholic and apostolic church. I acknowledge one

16. From the Council of Nicea, 325.

Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

### *Dominus vobiscum*

Lord, may your Spirit remain with us always.

### Offertory

Let us pray. Daniel, chapter 3.[17]

Accept, O Lord, this sacrifice of ourselves that we present to you today; may it find favor in your sight, for you never allow those who place all their confidence in you to undergo confusion and shame.

### The offering of bread

O my God, I offer you the bread that will be changed into the body of Jesus Christ, your Son, who is the victim made ready for the sacrifice, a spotless victim without blemish. Accept both, I beseech you, O holy Father, almighty God, for my sins and my countless negligences in your service, for all here present, and for all the faithful, living and dead. May this sacrifice obtain salvation and eternal life for all.

### At the mingling of water and wine

My God, who created man in innocence in so admirable a manner and who repaired the harm that he has suffered in an even more admirable manner, grant us through the mingling of this water and wine the grace to share in the divinity of Jesus Christ, who has deigned to unite himself with our humanity and who reigns with you and the Holy Spirit in heaven forever and ever. Amen.

### The offering of wine

The entire church, recognizing the effect produced by the blood of your Son shed for us on Calvary, comes together, O my God, to offer you this wine that is to be changed in this sacrifice into the blood of Jesus Christ. She prays to you that this offering may rise up unto you and be accepted by you so that when this blood appears on the holy altar, it may prove as salutary as it was in the sacrifice of the cross.

17. Verses 40–41 are from the French edition used by De La Salle and based on the original text preserved in Greek and translated into Aramaic.

### The washing of fingers—Psalm 26[18]

I will wash my hands among the innocent and will go around your holy altar to hear the praises that the saints render you and to recount all your marvelous deeds.
Lord, I have loved the beauty of your house and the place of your glory.
Do not abandon my soul with that of the impious, and deprive me not of grace like those who breathe nothing but blood and do nothing but commit iniquities, daring nonetheless to offer quantities of bribes.
As for me, I approach you after having been purified of sin and placing my feet in the path of righteousness; deliver me, I beg you, and have compassion on me, and I will praise you, Lord, in the assembly of the faithful.

### *Suscipe, sancta Trinitas* [Accept, Holy Trinity]

O Most Holy Trinity, be pleased with the offering we present to you, in union with all your saints, to become the body and blood of Jesus Christ, your Son. We trust that you will graciously receive them because we offer them in remembrance of the mysteries—the sufferings and death, the resurrection and glorious ascension of the same Jesus Christ—that are the sources of our sanctification.

### *Orate, fratres* [Pray, brethren]

We all join with the priest, O my God, in begging you to accept the sacrifice of your Son, which is also ours. We present it to you to give

18. 6 I wash my hands in innocence,
and go around your altar, O LORD,
7 singing aloud a song of thanksgiving,
and telling all your wondrous deeds.
8 O LORD, I love the house in which you dwell,
and the place where your glory abides.
9 Do not sweep me away with sinners,
nor my life with the bloodthirsty,
10 those in whose hands are evil devices,
and whose right hands are full of bribes.
11 But as for me, I walk in my integrity;
redeem me, and be gracious to me.
12 My foot stands on level ground;
in the great congregation I will bless the Lord.
(Ps. 26:6–12; Ps. 25 in some editions) NRSV Catholic Edition.

you glory and honor. May it bring about our salvation and the sanctification of your church.

### Secret prayer

Lord, hear us favorably; listen to our prayers and those of your people. We beg you to receive the offering we have made to you and to turn our hearts to you. Detach us so fully from earthly affections that we no longer desire anything but heaven. This we ask of you through our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, forever and ever. Amen.

### Preface

May your Spirit be with us always, Lord, and may he pray within us. Let us raise our hearts to God, and may they always be occupied with him. Let us give him thanks for all his benefits. It is truly reasonable, just, and advantageous for us to acknowledge at all times and in all places the goodness of God in our regard. It is through Jesus Christ that we should bless and thank you, O Lord, infinitely holy, all powerful and eternal God. It is through him that the angels praise your sovereign majesty, that the Dominations adore you, and that the Powers lie prostrate before you. It is also through him that the powers of heaven and the blessed Seraphim join to pay you homage with transports of joy. May we, too, unite our voices in saying to you with the deepest sentiments of humility and respect: Holy, Holy, Holy is the Lord God of hosts; heaven and earth are full of his glory and majesty.

### *Te igitur* [You, therefore]

My God, you are a Father full of goodness and tenderness for your children. We beg you through Jesus Christ, our Lord, to bless once again and to sanctify the gifts we have prepared for the sacrifice that we are offering you for the holy Catholic church so that you may fill her with grace, for our holy father the pope, for our bishop, for the king,[19] and for all those who profess the true religion.

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19. *Pour le Roi;* today the prayer would be "for our leaders."
20. These words are printed in italics in the French edition.

### *Memento, Domine* [Remember, Lord]

Remember in this sacrifice, O my God, your servants, *my father and my mother, my brothers and my sisters, my teachers,*[20] and all those who are or have been in whatever manner instrumental in furthering my salvation, as well as those who have done me any good. May they share in this holy sacrifice; give them the graces they need, especially that of serving you with the fidelity that you desire.

### *Communicantes* [In communion]

O my God, because we form a single society with the saints in heaven, I unite myself with them, especially with the Most Blessed Virgin, Saint John the Baptist, the Apostles Saint Peter, Saint Paul, and Saint John, my holy patron, the saints for whom I have a special devotion, and all the saints. I beg them to join me in presenting to you this sacrifice of your Son. They constantly adore this Lamb who takes away the sins of the world; they express their gratitude and give thanks to him. I join with them to do the same.

### *Hanc igitur* [This oblation, therefore]

You see, O my God, that the whole church takes part and is united in offering you this sacrifice. Accept, I beg you, this homage that she pays to you and that I render to you with her. Be pleased to let us spend our lives in your holy peace; deliver us from eternal damnation, and place us among the number of your elect. We ask this of you through Jesus Christ, our Lord.

### *Quam oblationem* [Which oblation]

O my God, give your most abundant blessings to the objects we have offered you; accept them, and be pleased with them so that they may become the body and blood of your most beloved Son, Jesus Christ, our Lord.

### *Qui Pridie* [Who, the evening before]

On the eve of his Passion, he took bread in his sacred and venerable hands, and raising his eyes to heaven, he blessed it, broke it, and thanking God his Father, he changed it into his body by the sacred words he pronounced, and then he distributed it to his Apostles.

### Act of adoration at the elevation of the host

My Savior Jesus Christ, so promptly and exactly do you obey these words of the priest that at the moment he pronounces them, you change the bread into your body. I adore you truly present in the sacred host. I adore your submission and self-annihilation in this sacrifice. I ask you to share with me the holy dispositions you display there.

### *Simili modo* [In like manner]

After the meal, Jesus Christ took in his sacred and venerable hands a cup filled with wine. He changed it into his blood by the words he pronounced. Then he gave it to all his disciples to drink, saying to them, "Whenever you do this, do it in memory of me."

### Act of adoration at the elevation of the chalice

O precious blood of Jesus Christ, shed to wipe away the sins of humanity, I adore you in this sacrifice; I recognize with respect the excellence and efficacy that you possess. Why have I not more often bathed in this blood that cleanses and purifies our souls and removes all their impurities? O adorable blood, purify my heart and detach it from whatever traces of sin may remain in it.

### *Unde et memores* [Thus mindful]

Now what we offer you is truly a holy, pure, and spotless host, O my God, for it is your Son who has become the victim of the sacrifice. Because the three sacred mysteries of his suffering and death, his resurrection, and his ascension into heaven became the cause of our salvation, we beg you to remember them and to grant your church in view of them the graces she asks of you.

### *Supra quae* [Over which]

This sacred host is infinitely more excellent than the gift offered by the just man Abel, the sacrifice of the Patriarch Abraham, and what the High Priest Melchizedek presented to you. Because you accepted and were pleased by them, we are sure that you will receive with favor the offering that we make to you of your own Son.

### *Supplices te rogamus* [We humbly beseech you]

Yet, because we are unworthy to offer you so precious a victim, we beseech you, O eternal Father, that Jesus Christ may offer himself to you on your holy altar as he once sacrificed himself on Calvary. Then may all of us who are privileged to be present at this sacrifice feel the effects it produces, and may you pour out abundantly upon us the graces and blessings of heaven.

### *Memento etiam* [Be mindful]

I pray to you, O my God, through Jesus Christ our Lord, to grant rest and peace to the suffering souls who have left this life and entered eternity in your holy grace, especially to my parents, friends, benefactors, and those for whom I am especially bound to pray.

### *Nobis quoque peccatoribus* [And to us sinners]

To us, too, sinners though we are, grant a share in the glory enjoyed by your holy Apostles and martyrs. Do not consider our merits, for it is through Jesus Christ that we ask this grace of you and hope to obtain it. By him, too, we enjoy the benefit of this sacrifice, and it is through him, with him, and in him that all the honor and glory due to you are given in unity with the Holy Spirit, forever and ever. Amen.

### *Pater noster* [Our Father]

Following Jesus Christ's command and institution, I dare to address this prayer to you, O eternal Father, and to speak to you with confidence: Our Father who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

### *Libera nos quaesumus* [Free us, we beg]

Deliver me, O Lord, from my past sins, the occasions of sin that threaten me, and the temptations that I may encounter in the future. By the intercession of the Most Blessed Virgin and of Saints Peter, Paul, and Andrew, grant me peace that not only keeps me from sin but frees me from the least rebellion of my passions.

### *Pax Domini* [The peace of the Lord]

May your Holy Spirit, O my God, be in us, and may your peace be with us always.

### *Haec commixtio* [This mingling]

May this mingling and consecration of the body and blood of our Lord Jesus Christ obtain eternal life for me and all those who receive it.

### *Agnus Dei* [Lamb of God]

Lamb of God, you take away the sins of the world: have mercy on us.
Lamb of God, you take away the sins of the world: have mercy on us.
Lamb of God, you take away the sins of the world: grant us peace.

### *Domine Jesu Christe qui dixisti* [Lord Jesus Christ, you who said]

Lord, you who said, "I give you my peace; I leave you my peace," look not on my sins but on the faith of your church. Grant me such peace and union with my neighbor that nothing may be capable of changing it or depriving me of it.

### *Domine Jesu Christe* [Lord Jesus Christ]

My Savior Jesus Christ, by your death you restored life to the world to accomplish your Father's will and to second the action of the Holy Spirit for the sanctification of our souls. Prepare me to receive your sacred body with such dispositions that I may never voluntarily fall into any sin. May I always remain faithfully attached to your holy commandments, and in the future may I never be separated from you.

### *Receptio corporis* [Reception of your body]

Although I am most unworthy, O my Savior, to receive your sacred body, I dare to prepare to do so because you command me and have such a great desire to see me do so. I beg you to grant that I may not receive it for my own condemnation but that through your goodness this Communion may strengthen me in body and soul and be a remedy for all my infirmities.

### *Panem caelestem* [Heavenly bread]

I will take the heavenly bread that God gives me, and in thanksgiving for this grace, I will call upon the name of the Lord.

### *Domine, non sum dignus* [Lord, I am not worthy]

Lord, I am not worthy that you should come unto me, but only say the word, and my soul will be healed. May the body of our Lord Jesus Christ preserve my soul unto everlasting life.

### *Quid retribuam Domino* [What shall I render to the Lord?]

What will I offer you, O my God, in return for all the good I have received from you? By suffering willingly for your sake, I will take the chalice of salvation that you present to me, and I will invoke your sacred name while singing and proclaiming your praises everywhere. By these two means I will be delivered from the enemies who most threaten my salvation.

### *Quod ore sumpsimus* [What we have eaten]

Lord, let our sharing in this sacrifice produce in us such purity of heart that it may be for us both a temporal favor and an eternal remedy.

### *Corpus tuum, Domine* [Your body, Lord]

Because I have been nourished by your most pure and holy sacrament, O Lord, by your grace let there remain in me no stain or shadow of sin. May this union with your sacred body not only be external but also penetrate to the depths of my soul and become a source of grace.

### Communion Antiphon—Wisdom, chapter 16[21]

Lord, you have given us bread from heaven in which we find all manner of delights and a most agreeable taste.

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21. . . . you supplied them from heaven with bread ready to eat, providing every pleasure and suited to every taste. (Wisd. of Sol. 16:20, NRSV Catholic Edition).

*Dominus vobiscum*

May your Spirit be with us, Lord.

Postcommunion Prayer

Lord, you have nourished us with the food that makes all heaven rejoice. We beg you to give us always the desire for this same food that makes us truly live. This we ask of you through our Lord Jesus Christ, who lives and reigns with you in unity with the Holy Spirit, forever and ever.

*Dominus vobiscum*

Lord, may your Spirit be with us always.

*Placeat tibi sancta Trinitas* [May it please you, Holy Trinity]

My God, look favorably on the worship that we have paid you and on the sacrifice we have been privileged to share that has just been offered to you through the hands of the priest. May it prove profitable to me and to all those who have taken part in it.

*Benedicat vos* [May (God) bless you]

May almighty God bless us, the Father, and the Son, and the Holy Spirit. Amen.

*Dominus vobiscum*

Lord, may your Spirit remain with us always.

The Beginning of the Gospel According to Saint John[22]

In the beginning was the Word, and the Word was with God, and the Word was God. [2]He was in the beginning with God. [3]All things came into being through him, and without him not one thing came into being. What has come into being [4]in him was life, and the life was the light of all people. [5]The light shines in the darkness, and the darkness did not overcome it.

22. English translation of John 1:1–14 from the NRSV Catholic Edition.

[6]There was a man sent from God, whose name was John. [7]He came as a witness to testify to the light, so that all might believe through him. [8]He himself was not the light, but he came to testify to the light. [9]The true light, which enlightens everyone, was coming into the world.

[10]He was in the world, and the world came into being through him; yet the world did not know him. [11]He came to what was his own, and his own people did not accept him. [12]But to all who received him, who believed in his name, he gave power to become children of God, [13]who were born, not of blood or of the will of the flesh or of the will of man, but of God.

[14]And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

**After Mass—Psalm 42**[23]

1 As a deer longs for flowing streams,
so my soul longs for you, O God.
2 My soul thirsts for God,
for the living God.
When shall I come and behold
the face of God?
3 My tears have been my food
day and night,
while people say to me continually,
"Where is your God?"
4 These things I remember,
as I pour out my soul:
how I went with the throng,
and led them in procession to the house of God,
with glad shouts and songs of thanksgiving,
a multitude keeping festival.
5 Why are you cast down, O my soul,
and why are you disquieted within me?
Hope in God; for I shall again praise him,
my help [6]and my God. . . . .
. . . .
8 By day the LORD commands his steadfast love,
and at night his song is with me,

23. English translation of Psalm 42 from the NRSV Catholic Edition.

a prayer to the God of my life.
9 I say to God, my rock. . . .
. . . .
11 . . . . my help.

## Other Prayers During Holy Mass That Refer to All the Actions and Prayers of the Priest

### Before holy Mass

My Savior Jesus, I am about to hear holy Mass to honor and thank you for all your goodness, especially for dying for my sake, and to ask you for all the graces I need and the pardon of my sins. I beg you that all during this holy sacrifice, my mind, entering into the intentions of the church and of the priest, may focus only on you, that my heart may ardently desire to receive you, and that I may never forget what you endured for me on Calvary.

### At the beginning of Mass

### Act of humility

How can I dare, O my God, to appear before you, I who am only a miserable creature? You are all, and I am nothing. You have all, and I have nothing. You can do all, and I can do nothing. I know what I will do to make up for my indigence. I will unite myself to you to be totally taken up in you. I will give myself to you entirely to possess all things with you. I will annihilate myself in you to become all powerful through you. Thus, O my God, having nothing of my own any more, I will be able to present myself as someone agreeable to you. I will give you back what I have received from you.

### Act of confusion

How embarrassed I am, O my God, to come near you and your holy altar, full of sin as I am! In sin was I born, and the crimes that I have committed have multiplied along with the days of my life. By your light and grace, destroy all the malice of my heart so that I may be ready to assist at and share in the sacrifice of your Son.

### Act of contrition

With the server we may recite the *Confiteor* in sentiments of contrition; otherwise, we may use the following act.

I beg you, O my God, to pardon my sins. I offer them to you so that you may destroy them. By the sacrifice of your Son on the cross, you have delivered us from our sins. The sacrifice that is about to be offered to you is the same and has the identical power and virtue. Grant me, I implore you, deliverance from all my sins by the power of this sacrifice. For this purpose I offer you in advance this sacrifice, in union with the priest and the whole church. I beg this grace of you through the merits of Jesus Christ and the intercession of the Most Blessed Virgin and all your saints.

While the priest says *Indulgentiam*, we should dispose ourselves as far as possible to receive absolution of our sins.

### Act of confidence

I trust, O my God, that you have restored me to life by pardoning me my sins. With this conviction I draw near in mind and heart to your holy altar to pay you my due homage, and with a soul as pure as possible for me, I wish to offer you a sacrifice of praise, the sacrifice of Jesus Christ, your Son.

### At the *Introit*—act of adoration

I adore your infinite greatness and sovereign majesty, O my God. The angels tremble before you; all creatures are as nothing in your presence, and the constant change they undergo is the homage they pay to your power over them and to your unchangeable nature. O my God, how great and admirable you are in yourself and in all that you have made! The sacrifice due to you is to recognize the height, breadth, and splendor of your adorable name and to annihilate ourselves before you.

### At the *Kyrie, eleison*—act of petition for God's mercy

Pour your mercy on us, O my God. In all humility we beg this of you in union with Jesus Christ, your Son, who on the cross asked it of you for us and who still asks for it in this sacrifice.

### At the *Gloria in excelsis*—act of praise and thanksgiving

My God, who gives peace to people of goodwill, we render you the glory due to you; we praise you; we bless you; we adore you; we thank you for all the blessings you have bestowed upon the whole earth. You sent your only Son to deliver all humankind from their sins. Deign to forgive our sins and to grant our prayer when we ask this of you. We implore this most earnestly through the merits of the same Jesus Christ, your Son, who, being one God with you, is as holy and great and powerful as you are, and who with the Holy Spirit enjoys the same glory as you do.

### At the *Dominus vobiscum*

Lord, may your Spirit be with us always.

### At the Collect

My God, you earnestly desire our salvation and constantly give us the means of securing it. Inspire me with the will to labor at my salvation with the greatest seriousness. For this purpose give me the grace to practice everything that you have taught us through your Prophets, your Apostles, and in your own person, so that having lived according to your sacred teaching and the laws of the holy Gospel, I may be able by means of the good works that I have performed to possess the glory you have promised us. This I beg of you through Jesus Christ, our Lord, who lives and reigns with you in unity with the Holy Spirit, world without end. Amen.

### At the Epistle

O my God, you who announced to us through your holy Prophets what would come to pass later under the law of grace and who taught us through your holy Apostles the rules and maxims of the Christian life, give me an understanding of the holy mysteries hidden in the prophecies and accomplished in the person of Jesus Christ, our Lord. Give me also the grace to hear with submission of mind the lessons that you teach us through your holy Apostles, the truths and practices that fill their Epistles, and to govern my life and conduct according to the counsels they give us therein. I adore all the words found in these writings as being your divine words, for they are none other than your mouthpiece and ministers. I welcome these words

with respect in all humility and thanksgiving, and I am resolved with the help of your holy grace to observe them all faithfully.

### At the Gradual—aspiration

Your word and holy law, O my God, will be the subject of my reflections day and night. I will take pleasure in thinking of them often. I will consider how great your goodness has been in my regard, how many graces I have received from you, and consequently how faithful I should be in observing what you command me. Your law is a yoke, but a yoke that is nothing but sweetness, a burden that is in no way heavy. See, my soul, and taste, my heart, how good and amiable the Lord is.

### At the Gospel

This Gospel is not only your word, O my God, but your holy law, the rule that all Christians must follow. I adore it in you; I hear it with respect; I believe it firmly, for you have proclaimed it. Your holy Apostles wrote it down, inspired by your Spirit, and I, O my God, must practice it. I thank you for giving me so excellent a teaching to be my guide and rule in all I do. I will read it and meditate on it; I will never hesitate to observe what it teaches us, even what is most contrary to the world's maxims. Provided I am aided by your grace, I will strive to practice it to the full and will continue to do so all my life.

### At the *Credo*—profession of faith

1. I believe that there is only one God and that there cannot be many gods.
2. I believe that there are three Persons in God: the Father, the Son, and the Holy Spirit, and that these three Persons are only one God.
3. I believe that the Son of God, the second Person of the Most Holy Trinity, became man and died on a cross for our sins.
4. I believe that those who die in the state of grace will be eternally happy in heaven on seeing God as he is.
5. I believe that those who die in the state of mortal sin will be damned; they will never see God and will burn eternally in the flames of hell.
6. I believe that to be damned it is enough to have committed a single mortal sin and to die in this state.
7. I believe that there are ten commandments of God, all of which

we are bound to observe, and that we must also keep the commandments of the church.

8. I believe that frequent recourse to prayer is necessary and that no one can be saved without praying to God with attention and piety.
9. I believe that there are seven sacraments: Baptism, Confirmation, Penance, Eucharist, Extreme Unction, Holy Orders, and Matrimony.
10. I believe that Baptism washes away original sin and makes us Christians, that Penance remits the sins committed after Baptism, and that the Eucharist contains the body, blood, soul, and divinity of our Lord Jesus Christ under the appearances of bread and wine.

### Offering of bread and of our body and our senses

Accept, O my God, the offering I make to you, together with the priest, of the bread that will be changed into the sacred body of Jesus Christ. Bless it, I beseech you. Accept also the offering I make to you of my body and my senses; sanctify them, I pray, and give me the grace of making a holy use of them. Give my body the purity that your beloved Son loved so much, and do not allow me to make use of my senses for any evil purpose. May I so control them that if I see, hear, or touch anything, if I drink, eat, or speak, it may be out of necessity, in submission to your holy will, and always without offending you.

### Offering of wine and of our soul, our thoughts, and our affections

I offer you, O my God, in union with the whole church, the wine that will soon become the precious blood of your Son. I also offer you my whole soul, my thoughts, feelings and affections. May my soul concern itself only with what matters for my salvation; may my thoughts be directed to knowing you and fulfilling the duties of my state; may my convictions be conformable to what you taught us in the holy Gospel, and may all my affections be concentrated on you in striving to be agreeable to you in all things.

### At the washing of hands—prayer requesting purity of heart

Cleanse me, O my God, from the least sins that may still sully my conscience. For this purpose, wash me in the blood of the Lamb so that I may attain such purity of heart that nothing prevents me from sharing in the holy sacrifice that will soon be offered to you and from receiving in abundance your graces and blessings.

### Offering of bread and wine

Most Holy and Adorable Trinity, I unite myself with the priest who is offering you the materials prepared for the sacrifice. While uniting myself to him, I present to you all the good and the evil that is in me: the evil, so that you may destroy it through the power of the sufferings and death of Jesus Christ; the good, so that you may free it from all imperfection through the power of his resurrection and bring it to perfection by the grace of his glorious ascension into heaven.

### At the *Orate, fratres*

I beg you, O my God, to accept graciously what the priest has presented to you, which will become the matter of our sacrifice, and also the offering I make to you of myself and all that is in me. Be pleased to let it all become a single sacrifice and to join my oblation with that of Jesus Christ.

### At the Secret prayer

What the priest and the faithful have just presented to you are no longer profane or common things. Sanctify them, O my God, and set them apart from all other creatures; do not look on them any more except as belonging to you alone. Give me the same grace, O my God. Make me holy through the holiness of my actions. May I not conform myself in any way with the world, with those who live in sin. Instead, consecrate me entirely to yourself and to your service.

### At the Preface

My God, it is enough to be a Christian (who should be animated by your Spirit) to keep our heart constantly lifted up to you. But my weakness is so great that I must often be reminded to think of you, even during these holy mysteries. It is entirely right, O my God, that I should be fully occupied with you and praise you. Nevertheless, of myself I cannot praise you worthily or thank you adequately. In Jesus Christ and by Jesus Christ alone can I do this. Exalted as they are in glory, even the angels praise, respect, and adore you only through him. So it is by Jesus Christ and in union with these blessed spirits that I beg you to accept me and that I say to you with the deepest respect, Holy, Holy, Holy is the Lord God of hosts. Heaven and earth are filled with his glory and majesty.

### At the *Te igitur* [You, therefore]

Eternal Father, I beg you by Jesus Christ, the Mediator between us and you, especially in this sacrifice, to accept what the priest is offering you and the prayers that I address to you: for myself, to grant me true Christian piety; for your holy church, to guide and govern her always by your Spirit; for our holy father the pope, our bishop, the king,[24] and all who profess the faith and live in communion with the church, to give them the graces required by their state and fill them with your blessings.

### At the *Memento* [Remember]

My God, to all your faithful you give the grace to be members of one body and to receive new life through the influence of the Spirit of Jesus Christ, our Head. You will that we should also show close union of hearts and pray for one another. To obey the commandment you have enjoined on us, I beg you not to consider my sins but to show your mercy *to my father and my mother, my brothers and my sisters, and my teachers;*[25] to those who are helping or have helped me on the way to salvation in whatever way; to all who have done good to me and also to all those present at this sacrifice. I beg you to give them all the graces they need.

### At the *Communicantes* [In communion]

It is indeed right, O my God, that the saints in heaven join with us to pray to you, especially in this sacrifice, for they make up a single church with us, take an interest in our sanctification, obtain for us the means of securing it, and ask it of you for us. They should take part in the sacred actions performed by all the faithful so that these may be the more agreeable to you and praise you, adore you, and offer you this sacrifice with us. I, therefore, beg the Most Blessed Virgin, mother of Jesus Christ, your Son, Saint John the Baptist, the Apostles Saints Peter, Paul, and John, the saintly popes and martyrs, and all the saints to obtain your graces and blessings for me and for the whole church.

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24. *Pour le Roi;* today the prayer would be "for our leaders."
25. These words are printed in italics in the French edition.

### At the *Hanc igitur* [This oblation therefore]

O my Savior Jesus, who by the priest's words are about to change the bread into your body and the wine into your blood, transform me, too, entirely by your grace; destroy my passions; make me abandon my inclinations and desire nothing other than to love you and to do what you command. I beg you to bring about this conversion in me by virtue of this holy sacrifice.

### Act of adoration at the elevation of the host

O my Savior Jesus, I adore your sacred body, which has just become present on the altar. We possess so great a treasure, thanks to your almighty power and goodness. You sacrifice yourself to bring about our salvation and to give us your holy love. I acknowledge and thank you for this grace and pray that I may lead my life to correspond with your designs for me and make myself worthy of the gift of yourself to me in this sacrifice.

### Act of adoration at the elevation of the chalice

O my Savior Jesus, who shed your precious blood on the cross for our sins, I adore that same blood now present on the altar. By the merits that you won for us and by the most pure intentions that you had in shedding it, I beg you to inspire me with true contrition and to pardon all my sins.

### At the *Unde et memores* [Thus mindful]

My Savior, Jesus Christ, you accomplished the three mysteries of your suffering and death, resurrection, and ascension into heaven only to afford us the graces proper to them. By the merit of your suffering and death, make me die entirely to sin and to all that displeases you. By virtue of your resurrection, may I seek and take pleasure in nothing but the things of heaven and what can benefit my soul. Thanks to your glorious ascension, may I always progress higher and higher in virtue and never seek repose until I fully enjoy your holy love.

### At the *Supra quae* [Over which]

I hope, O my Savior, that you will grant me this grace by means of the sacrifice you offer by the hands of the priest, for it is infinitely

holier than that of Abel, infinitely more perfect than the one immolated by the patriarch Abraham, and infinitely more agreeable to God than the one made by the High Priest Melchizedek.

### *Supplices te rogamus* [We humbly beseech you]

Because you alone are worthy to do so, present this sacrifice to the eternal Father because you have redeemed us for God by your blood and alone were found worthy to open the book of life and break the seven seals that kept it shut. Beg him to make it perfect so that it may produce in us an abundance of grace and fill us with all the blessings of heaven.

### *Memento etiam* [Be mindful]

Your whole church, O my God, must share in this sacrifice; therefore, now that all the saints in heaven have joined us in offering it to you, we must plead with you for the suffering souls in purgatory. I pray to you, then, for the souls of my parents, my friends, and my benefactors; for those who have been recommended to me, and for the most abandoned souls. Grant them all, O my God, holy and eternal repose.

### *Nobis quoque peccatoribus* [And to us sinners]

As for me, O my God, I have offended you so much that I dare not ask anything for myself, unworthy as I am of your grace. However, I have entire confidence in your mercy. May all your saints pray to you for me, for you take pleasure in showing mercy. By their intercession grant that after my death I may enjoy a share in their glory; they will no doubt rejoice greatly on seeing the increasing number of your adorers.

### *Per ipsum* [Through him]

It is only by Jesus Christ that I can hope for such happiness. He alone has merited it for me by his death, just as he is the only one to whom you can refuse nothing. It is also by him and in him that due glory is paid to you and always will be paid to you by all the saints on earth, the souls in purgatory, and the saints in heaven, world without end. Amen.

### *Pater noster* [Our Father]

I would not dare, O my God, to call you my Father after all the sins I have committed if Jesus Christ, your Son, had not commanded us to do so. In obedience to him, then, and trusting in your goodness, I take the liberty of saying, "Our Father, who art in heaven, hallowed be thy name: thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil."

### *Libera nos quaesumus* [Free us, we beg]

How happy we are, O my God, when we enjoy true peace! And where can we find it except in union of mind and heart with you, O my God, in deliverance from sin, in tranquility of conscience? Give me this peace; drive all sin far from me, and let my heart always remain serene. May I be so convinced that your holy will is accomplished in all things that nothing may be capable of troubling or disquieting me because I will only what pleases you. I beg this grace of you through the intercession of the Most Blessed Virgin and the holy Apostles Peter, Paul, and Andrew.

### *Agnus Dei* [Lamb of God] and *Domine qui dixisti* [Lord, you who said]

My God, after begging you for peace with you, let me also ask for peace with my neighbor, for I will not be agreeable to you unless I am united in love with others. I can achieve this union only through meekness and patience. Give me, I pray you, these two virtues, and let me speak and act with everyone only in an affable manner. May I suffer patiently and for your love the wrongs, injuries, and affronts that may be offered to me. Do not let me take to heart any abuse. Do not let me be wounded by anything said or done to me, but may I be content with whatever others do to me.

### Act of desire before Holy Communion

I ardently long to receive you, O my Savior. This desire fills my heart day and night; I think of it often. I yearn for this great advantage because Holy Communion consoles me in my pains, fortifies me in my moments of weakness, and sustains me in my temptations. It seems to

me that when I possess your sacred body within me, I receive at the same time a renewal of life. You know, O divine Jesus, that you are the life of my soul and that it falls into languor as soon as it departs even slightly from you by neglecting Holy Communion. You are also all my joy, for I can find true pleasure only when I possess you; in you alone I place all my happiness because there is no more solid joy than that found in you. Such is the fruit we derive from Holy Communion.

### Act of adoration before Holy Communion

I adore you, Jesus Christ my Savior; you annihilate yourself and hide your glory in this admirable sacrament to give yourself completely to us and remain with us at all times. It is no doubt your intention that we should give ourselves entirely to you in return. But what can I give you, O my Savior? I am only a creature filled with sin to whom you give yourself—a God who is holiness itself! I beg you to change me into yourself so that I may be holy because you are holy; then sin will find no place in me.

### Prayer on receiving Communion

I am not worthy, O Lord, that you should come to me, but say only a word, and my soul will be healed. May the body of our Lord Jesus Christ preserve my soul unto everlasting life! What a joy for me, O my God, to have received you and to possess you! You have in yourself all the treasures of the wisdom and knowledge of God; the fullness of the divinity resides in you. I have just received your sacred body; you have given it to me only to fill me with grace and have me resolve to live in a manner worthy of you. May I not, I beg you, do anything contrary to your will by abandoning myself like an animal to the pleasures of the senses; rather, may my mind be wholly taken up with you, and may my one pleasure be to fill my heart with your holy love.

### Act of thanksgiving

I thank you, O my Savior, for giving me today your sacred body as my food. This heavenly bread gives me strength to resist temptation and to avoid falling into sin. This food nourishes me with divinity itself, makes me desire to devote myself to the service of God above all else, and is a medicine that can cure all the maladies afflicting the soul. Lord, may this sacred bread restore in me the strength that sin

has sapped. May this food sustain the life of my soul by preserving me in your holy grace and increasing my desire to serve you. May this divine medicine be so helpful to me that no sin or any affection for whatever is displeasing to you remains in me.

### Acts for spiritual communion when we do not communicate sacramentally

I am not worthy, O my Lord, that you should come to me, but say only a word and my soul will be healed. O my Savior Jesus, although I am not properly disposed to receive your sacred body every time I attend holy Mass, bestow on me the benefits of this sacrament and give me the grace to share in your Spirit. Fill me with the Holy Spirit, I beg you, so that I may act only by him and be guided only by his influence. I renounce my own ways and lights; I wish to follow them in nothing but instead to submit myself entirely to yours.

### Act of union in heart with those receiving Communion

I unite myself, O my God, with your servants and followers who are receiving Holy Communion today and who lead lives so pure that they communicate often, even daily. We are members of the same body, and you inspire us all and make us live your life. Allow me, I beg you, to share in the graces they receive, their virtues, and their frequent Communions. They honor you constantly by their holy life; grant that I may also honor you every day by imitating them because they possess you and are governed by your Holy Spirit.

### *Dominus vobiscum*

Lord, may your Spirit be always with us.

### Postcommunion

My God, today I have had the happiness of attending and participating in the sacrifice of your Son. As the fruit of so holy a mystery, grant me the grace to continue my sacrifice all day, either by depriving myself of some pleasure or by suffering some pain for the love of you. Thus having striven to offer you a perpetual sacrifice during this life, may I be able to present you an eternal one in the next life. I beg this grace of you through Jesus Christ our Lord, who lives and reigns with you in unity with the Holy Spirit, world without end. Amen.

### *Dominus vobiscum*

Lord, may your Spirit remain always with us.

### *Placeat tibi, sancta Trinitas* [May it please you, Holy Trinity]

Be pleased to accept, O my God, the sacrifice that the priest has just offered you and that I have made of myself. May both prove helpful to me. Graciously accept also the service that I present to you and wish to continue offering you all my life.

*Next we should prepare ourselves with sentiments of deep humility to receive the priest's blessing.*[26]

### The Gospel of Saint John

O divine Word, you are in God and God yourself from all eternity. By you all things were made, and you give them being and life. How great was the goodness that led you to come into this world to enlighten all who were in ignorance and sin. Yet most of them were so evil and blind that they did not want to receive your light but preferred to remain in darkness. They did not understand or wish to accept the sacred truths you proclaimed to them. Although you have always remained among them, they have not known you. Happy are those who, disregarding flesh and blood and human words, have heeded the voice of God, received you, and believed in you, for they have become the children of God. Incarnate Word, do not permit me to follow the example of those faithless and hardhearted Jews who refused to recognize you. Enlighten me with your light; make me docile to your word, and with those who have believed in you, enable me to confess with heart and tongue that you are the Word made flesh who dwelt among us to impart grace to us and to teach us the truth.

### Thanksgiving after Mass

My Savior Jesus Christ, I thank you for the grace you granted me today of assisting at holy Mass. I thank you for all the other graces received from you. I beg pardon for the faults committed during this time and beseech you to grant me, by virtue of this holy sacrifice, all the help I need to avoid offending you during this day and to serve you faithfully all the rest of my life.

26. This sentence is printed in italics in the original French edition.

# Part 2

# Methodical Instruction by Questions and Answers on How to Confess Well

## Introduction

The frequent reception of the sacrament of Penance, ordinarily called Confession, is the most important action of religion because on it especially depends the salvation of those who have been unfortunate enough to fall into mortal sin. It is of the highest importance that we not only prepare ourselves for it as well as possible but also not omit anything required for purifying our conscience and freeing it from all the sins weighing upon it.

One of the most pernicious disorders found among Christians is the idea, entertained by most, that Confession is the only thing needed to obtain pardon for their sins in this sacrament of Penance. They believe that it is enough to confess these sins in whatever manner to deserve absolution. They have no idea how difficult it is for a person to return to God after having turned away from him by these sins, given how strong the inclination to sin is, nor do they realize that Penance, to be genuine and effective, presupposes many conditions.

The fact is that we cannot do penance as it should be done without considerable trouble and effort. This is why the holy Council of

Trent,[27] following the holy Fathers, calls Penance a painful and laborious Baptism. The labor we must undertake to perform this religious exercise properly consists especially in taking all possible care to prepare ourselves for it; in confessing simply, clearly, and entirely all the sins that we have committed, making them known to the confessor just as they are; and, finally, in satisfying fully for them with regard to God as well as with regard to our neighbor.

It is an ordinary practice for Christians to confess their sins to a priest from time to time. Some do so once a year, to comply with the commandment of the church and perhaps because they would be considered as excommunicated if they failed to perform this duty.

Others do so more often; some even receive this sacrament quite frequently out of piety to acquire and preserve purity of heart. But few of those who go to Confession take much trouble about confessing their sins well; fewer know how to do so; and fewer yet make perfectly good Confessions.

Some go to Confession without having examined their conscience or after having done so only superficially. Others think it is enough to look for their sins quite scrupulously and then go tell them to a confessor, as though it were a matter of relating something that had happened to them, without trying to conceive any true sorrow. If they make some sort of act of contrition, they do so only with their lips and give no indication that their contrition is sufficient and interior. It even happens often enough that they have not the slightest intention of changing their behavior.

Others confess their sins in a routine manner, always mentioning the same faults. Others, after spending a whole year without going to Confession, rush through it in two or three minutes and accuse themselves only of seven or eight big sins, the ones that have most forcibly impressed their imagination. They suppose that they can quiet their conscience by acting thus. Others, on the contrary, talk so much when confessing that to mention five or six sins takes them a quarter or half an hour. They often embarrass the confessor a good deal because he cannot discern out of all this talk what is or is not a sin. Because this also makes him lose much time, he is obliged to let several other persons go without hearing their Confession.

Then there are those who believe that a confessor has no right to delay giving them absolution or to refuse it when they are not properly disposed to receive it, and they wish to argue with him when he seems to indicate that he cannot grant them absolution. Others can be found who persuade themselves that it is up to them to decide what

27. Session 14, chapter 2 [a footnote in the original French edition].

penance they should be given and that they have the right to restrict the confessor's authority in this matter—even, if the penance given does not suit them, to omit it altogether.

In a word, so many difficulties and false notions abound in the practice of Confession that we have thought it worthwhile to make them known and to propose to the faithful the means required to remedy these defects. We wish to offer detailed and specific instructions on the preparation that should precede the sacrament of Penance, the manner of making a good Confession, the defects to be avoided in accusing ourselves of our sins, and the docility with which we should listen to and follow the confessor's advice and accept the penance he gives. Penitents must understand the need and the means for making satisfaction to prepare themselves when they go to Confession to receive the grace they had lost by sin and then to preserve it inviolably. This is what we propose to do in the following instruction.

## Methodical Instruction on How to Confess Well

Q. When someone wishes to go to Confession, what ought he do to insure that he will do so properly?

A. He should prepare himself well; he should then confess his sins with the right dispositions and strive, above all, to state his sins correctly. After confessing them, he should thank God for the grace he has received in the sacrament of Penance, decide on the means to preserve it, and carry out the penance the confessor gives him.

Q. What should we do before Confession to prepare ourselves well for it?

A. We should do two things: 1) examine our conscience, and 2) be sorry for all our sins.

### The first thing we must do before going to Confession

Q. What is the first thing we must do before going to Confession to prepare ourselves well for it?

A With all possible care and with God's help, we should try to remember all our sins; this is called the examination of conscience.

Q. What is meant by examining our conscience?
A. It means thinking attentively about the sins we have committed since our last Confession and seeking them out carefully so that we may not omit a single one voluntarily or through negligence.
Q. Can we go to Confession without having examined our conscience?
A. That would be totally wrong; whoever forgets a sin in Confession because he failed to examine himself sufficiently would make a sacrilegious Confession.
Q. Is it enough to examine ourselves while we are confessing?
A. No, we must absolutely do so before going in to make our Confession and never during the Confession itself; at that time all we should think about is how to state our sins properly.
Q. How much care and exactness must we exhibit in examining our conscience?
A. We must do so with the same care and exactness we would show in a matter where not only our entire fortune but even our life itself was at stake.
Q. What should we do to examine our conscience thoroughly before going to Confession?
A. We should go to some place in the church where we can be quiet and there ask God for the grace to remember all our sins.
Q. On what points should we examine our conscience before going to Confession?
A. They are the commandments of God and of the church, the seven Capital sins, and the sins most commonly committed in our state of life and our profession.
Q. To examine our conscience well, is it enough to identify our sins in general, for instance, to ask ourselves whether we have cursed, stolen, or lied?
A. This is not enough. We must also examine ourselves on the number of times we sinned and on the circumstances affecting each sin we committed: for instance, exactly what kind of curse did we utter? How often did we curse?
Q. What should we think of to examine our conscience more easily and thoroughly?
A. We might ask ourselves what sins we committed in church, at home, in the other places we frequent, and in the company of the persons whom we deal with frequently.
Q. What are the most ordinary sins that we can commit in church or that refer to the church?
A. They include 1) failing to attend Mass or coming late or leaving

early, especially on Sundays and feasts;[28] 2) failing to pray during Mass, and 3) looking around, talking, laughing, adopting a careless and undignified attitude, or otherwise failing in modesty.

Q. What are the most usual sins committed at home?

A. These include 1) being lazy on rising; 2) failing to pray on our knees morning and evening or doing so distractedly and without piety; 3) ordering others to do things forbidden by the law of God or giving orders angrily; 4) not obeying those who have the right to command us or not showing respect for them; 5) getting angry, impatient, or irritated; 6) eating or drinking out of sensuality or in excess, and 7) taking pleasure in indecent thoughts or performing actions against purity.

Q. What sins do we usually commit in the company of others?

A. These include 1) cursing; 2) lying; 3) using words or performing actions that are indecent and contrary to purity; 4) speaking ill of our neighbor; 5) striking, hurting, quarreling with, or insulting anyone; 6) desiring, taking, or keeping what belongs to another; 7) wasting time and money in gambling or other amusements, and 8) causing scandal by our bad example.

## The second thing we must do before going to Confession

Q. What is the second thing we must do before going to Confession to be properly prepared to do so?

A. We must express to God a deep regret for having offended him and promise him not to fall into sin any more; this is what we mean by making an act of contrition.

Q. Do those who go to Confession without any regret for having offended God make a good Confession?

A. On the contrary, they make a sacrilegious Confession because sorrow for having offended God is an essential part of the sacrament of Penance. Hence, we cannot dispense ourselves from expressing it in our heart when we receive this sacrament.

Q. Why do we say that contrition is an essential element of the sacrament of Penance?

A. It is because without it we do not receive the sacrament at all, and the Confession is null.

Q. Is it before going to Confession that we should express in ourselves this deep sorrow for all the sins we have committed and then make our act of contrition?

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28. Obligatory feasts are meant because many feasts, especially those of the Most Blessed Mother, were not obligatory; see below, 198, n. 19.

A. Yes, we should do this before we go to Confession unless we wish to make a sacrilegious Confession.

Q. Is it not sufficient to be sorry for our sins and to make our act of contrition after we have confessed and received absolution?

A. No, this would not be satisfactory at all; if we waited until we had received absolution before being sorry for our sins, this absolution would be useless, and we would not receive through it pardon for our sins.

Q. What is contrition?

A. It is sorrow or regret for having offended God, joined with a firm purpose of never offending him again.

Q. What qualities must contrition have to be adequate in the sacrament of Penance?

A. Contrition must have six qualities:1) supernatural; it should come from God; 2) interior, arising from the depths of our heart; 3) sovereign; we should be more sorry for having offended God than for anything else that causes us grief; 4) universal, extending without exception to all the sins, at least mortal sins, that we have committed; 5) efficacious, combined with a firm resolution of not falling into sin again; 6) accompanied by the love of God, by great trust in his goodness and in the merits of our Lord Jesus Christ.

Q. If someone regrets his sins merely out of fear of losing his honor, his wealth, or some other temporal possession, would he have true contrition and make a good Confession?

A. Not at all, because such regret is purely natural, does not come from God, and does not exclude all affection for sin.

Q. If someone went to Confession with sorrow for all his sins except one, would he have true contrition and make a good Confession?

A. No, and if he received absolution in this state, he would be guilty of a sacrilege, provided that the sin he did not regret was a mortal sin or that he had doubts about its gravity.

Q. How should we make an act of contrition?

A. We make an act of contrition as follows: My God, I most humbly beg your pardon for all the sins I have committed in my whole life, especially since my last Confession. I deeply regret having committed them; I detest them all for love of you because they displease you. I am firmly resolved with the help of your holy grace never to fall into them again.

Q. To have true sorrow for our sins, is it enough to make an act of contrition in words, saying, for instance, "My God, because you are infinitely good, I deeply regret having offended you?"

A. No, this would not suffice; this regret must also be deep in our heart.

Q. When we make an act of contrition in Confession, must we at the same time have a firm purpose and a strong resolution not to offend God again?

A. Yes, this is absolutely necessary; if we lacked this resolution we would not receive pardon for our sins, and we would make a sacrilegious Confession

Q. Why do those who confess their sins without a firm purpose of amendment and a strong resolve not to sin again fail to receive pardon for their faults?

A. It is because this firm purpose is a part of contrition and is thus an essential element in the sacrament of Penance.

Q. What is a firm purpose or a strong resolution not to offend God again?

A. It means being firmly determined in our will to suffer any torment, the loss of all our goods, everything else we possess, and even death rather than commit a single sin.

Q. How can we express this firm purpose of not offending God again?

A. We do this by saying, "My God, with the help of your grace, I am resolved to die rather than offend you."

Q. To have a firm purpose of not offending God again, is it sufficient to say so with the lips and to declare, "My God, I prefer to die rather than offend you again"?

A. No, this is not enough; we must possess this attitude in fact.

Q. If someone falls back into the same sins, does he have true sorrow and contrition for his sins?

A. No, because his resolve not to sin again is not strong enough; yet without this resolve he cannot have true contrition.

Q. If someone is not willing to avoid a proximate occasion of sin, does he have a firm purpose of not offending God any more?

A. No, because if he does not want to avoid the occasions leading him to sin, he is unwilling to give up sinning.

Q. What are proximate occasions of sin?

A. They are the people and the situations that ordinarily cause us to fall into sin, such as the persons with whom and the places where we usually offend God.

Q. How many kinds of proximate occasions of sin are there?

A. There are two kinds of such occasions: 1) those that by themselves lead to sin, such as reading impure books and frequent and intimate conversation between persons of opposite sex, and

2) those that cause a person to sin not by themselves but only because of his bad disposition through weakness, natural inclinations, or evil habits. Such an occasion would be commerce, for a merchant who cannot refrain from cheating his customers, or bartending, for someone who cannot or does not want to refuse service to persons he knows have already eaten or drunk too much or have spent their money in the bar to the detriment of their family. Another example is gambling by the man who loses all his money or habitually curses and blasphemes when he loses. The bar is an occasion of sin for whoever drinks to excess and gets drunk there.

Q. Are we obliged to avoid the proximate occasions of sin that are such only because of our perverse attitudes, just as we are obliged to avoid those that are so in themselves?

A. Yes, if ordinarily we offend God in those situations and would keep on offending him in the same way if we remained there.

Q. Of ourselves, can we make a true act of contrition and have true sorrow for our sins?

A. No, only God can give us this grace.

Q. Can we ourselves develop contrition and sorrow for our sins?

A. Yes, we can do so with the help of God's grace.

Q. What must we do to arouse in ourselves true contrition and sorrow for our sins and a firm purpose of not sinning again?

A. For true contrition we can make use of six different means: 1) ask God for this favor; 2) consider God's goodness and the benefits we have received from him; 3) represent to ourselves the enormity of our sins and their great number; 4) think of what our Lord Jesus Christ suffered to make satisfaction to God for our sins; 5) reflect that sin causes us to forego the grace of God, lose paradise, and merit hell, and 6) make frequent acts of contrition.

Q. What benefit does our soul receive when we have true sorrow for our sins?

A. The great benefit we then receive is obtaining the grace of God and his forgiveness of our sins.

### The third thing we must do in Confession before declaring our sins and the first four steps to take when declaring our sins

Q. To confess our sins with the proper dispositions, what other steps must we take while confessing them?

A. We need to take ten steps.

Q. What is the first step we must take while going to Confession?

A. It is to make the sign of the cross, saying, "In the name of the Father and of the Son," and so on, and then to ask for the confessor's blessing, saying, "Bless me, Father, for I have sinned."

Q. When we go to Confession, why do we ask for the confessor's blessing before declaring our sins?

A. It is because we honor in the person of the confessor the power and authority of Jesus Christ, whose blessing we ask for, together with the grace we need to confess all our sins properly.

Q. What is the second step to take in Confession?

A. It is to recite the *Confiteor* [I confess], whether in Latin or in French [our own language], as far as *mea culpa* [through my fault].

Q. Why in Confession do we recite the *Confiteor* before mentioning our sins?

A. It is to make an act of humility by admitting to the confessor, in the presence of God, the angels, and the saints, that we are sinners and to draw down on us the mercy of God, who willingly gives his grace to the humble.

Q. What is the third step to go to Confession properly?

A. Before beginning our accusation, we should tell the priest how long it has been since we have gone to Confession.

Q. How should we inform the confessor how long it has been since our last Confession?

A. We should say, "I have not gone to Confession for two weeks, three weeks, a month, or two months," or, "My last Confession was fifteen days, three weeks, a month, or two months ago," depending on the time.

Q. If the confessor is not the same priest we confessed to last time and if we are not known to him, is it enough to tell him how long it has been since our last Confession?

A. To make clearer to him the state of our conscience and the dispositions with which we are confessing our sins, it would be good to tell him also 1) whether we have a regular confessor and why we did not go to him this time, or if we have no regular confessor, why we do not have one and why we do not always go to the same one; 2) whether we go to Confession often, rarely, or about how many times a year and whether we have taken up some special state of life—for instance, whether we are married or have children; 3) we should tell him our profession, such as judge, lawyer, prosecuting attorney, merchant and what we sell, artisan and type of work we do, student and in what field, and so on; 4) whether we are employed; whether the job we have

takes up all our time; what we do most of the day and in our free time; 5) whether we performed the penance given in our last Confession, and if not, why not; 6) if we are bound to make restitution or to repair another's honor or property, whether we have done so yet; whether having entertained hatred against someone, we have been reconciled with him yet, and if not, why not.

Q. What is the fourth step to take to make a good Confession?
A. We must state our sins correctly.
Q. What must we do in stating our sins correctly?
A. There are ten means to follow in stating our sins correctly.
Q. What is the first means to follow to state our sins correctly?
A. We ourselves must declare them.
Q. When we go to Confession, must we not wait for the confessor to question us about our sins before we state them?
A. No, we must always state them ourselves and also say spontaneously what may help the confessor to understand them as they are without obliging him to question us on this score.
Q. Is it wrong, then, to tell the confessor: "Father, confess me"?
A. Yes, because it is up to us, not the confessor, to make our Confession and to tell our sins, for he does not know what they are.
Q. What is the second means to state our sins correctly?
A. We should tell them as actions done in the past.
Q. In Confession must we not tell our sins in the present tense, saying, for instance, "I curse; I lie; I use indecent language; I get angry as soon as someone says anything to me that I don't like, and so on"?
A. No, this is not how we should speak in Confession to accuse ourselves properly of our sins. We should always use the past tense, as in, "I cursed; I lied."
Q. What is the third means to state our sins correctly in Confession?
A. We must accuse ourselves of them.
Q. How should we describe them to tell our sins in the form of an accusation?
A. We must state them with humility and simplicity as a criminal would do in answering for his crimes before a judge. For instance, if we told a lie to excuse ourselves, we should say, "I told a lie" or "I accuse myself of having lied to excuse myself."
Q. Would we confess our sins properly by saying, "If I lied, I ask God's pardon for it" or "Sometimes I lie; sometimes I curse; sometimes I get angry?"
A. No, because that would not be accusing ourselves of having sinned.

Q. What is the fourth means to state our sins correctly in Confession?
A. We must neither excuse them nor blame others for them.
Q. What should we think of a person who in Confession would say, "I told a lie, but I could not help it because telling the truth would have cost me a lot of money"; "I came late for Sunday Mass, but it wasn't my fault because on the way I met a relative of mine who greeted and spoke to me for a long time, which prevented me from being present at the start of Mass," or, "I did not pray during Mass because an acquaintance of mine came up and conversed with me for most of the Mass"?
A. What we should think and say about this way of stating our sins is that this person was not accusing but excusing himself. Instead, we must simply say, "I told a lie but without harming anyone else, once, twice," or as many times as we lied, or, "I came late for Sunday Mass, arriving when the Gospel was being sung," or, "I failed to pray during most of Mass." We should say nothing to excuse our sins or blame them on others.

### The fifth, sixth, and seventh means of confessing our sins correctly: to state their kind, number, and circumstances

Q. What is the fifth means to confess our sins correctly?
A. We must tell the kind and number of our sins, as well as the circumstances that affect them.
Q. What does stating the kind of sins we have committed mean?
A. It means telling specifically what sin we have committed; for instance, if we cursed, what kind of curse it was; if we insulted someone, what kind of insult it was, and so on.
Q. Would it not be enough to declare our sins in general, saying, for instance, "I was proud, impure, greedy, lazy, stingy," and so on?
A. No, we have to tell each of our sins in detail and in particular.
Q. How, then, should we accuse ourselves when we have fallen into some sin—for example, pride—to state clearly what kind of sin it is?
A. If we have sinned in thought, we should say, "I entertained thoughts of pride and consented to them." If in words, we should say, for instance, "I bragged," or "I told advantageous things about myself to satisfy my vanity." If in action, we should say, for example, "I acted modestly or devoutly in church, or I gave alms to a poor man because others were watching me, and I wanted them to think highly of me." If we cursed, we must indicate what

we said, for example, "I swore by God," or "The devil take me." If we have insulted anyone, we should say how and who the person was; for instance, "I insulted my brother by calling him a scoundrel," or "I insulted a priest by calling him Satan," and so on. We must thus mention in particular the type of sin we have committed.

Q. If we have committed a sin of impurity, do we sufficiently indicate the kind of sin committed by saying in Confession, "I committed a sin of impurity"?

A. No, this is not enough; there are many different kinds of sins of this sort because it can be committed in thought or desire, by looks or words, by songs, kisses, or touches, or by other indecent actions.

Q. What does stating the number of our sins mean?

A. It means telling how often we committed each sin we confess.

Q. Is this necessary?

A. Yes, it is necessary to state this number; otherwise, we would commit a bad Confession because as often as we perform a sinful act voluntarily, we commit so many distinct sins. For instance, cursing twelve times makes twelve sins; cursing one hundred times makes one hundred sins.

Q. In confessing a sin, is it not enough to say that we did it repeatedly: for instance, to say that we cursed several times?

A. No, this is not enough because the confessor cannot judge by such an accusation how often we have committed the sin, for if we sinned twice, we sinned several times, and the same would hold true if we sinned one hundred or more times.

Q. When confessing, are we allowed to diminish or to increase the number of our sins, saying, for instance, "I lied perhaps thirty times," when we know we did so only five or six times, thinking that it is better to say more than less?

A. No, this is not allowed, and if anyone did this voluntarily, he would make a bad Confession.

Q. If we cannot remember the number of times we have sinned, what should we do?

A. Because such sins are usually habitual, we should tell the confessor about how often we sinned in a day, a week, or a month.

Q. Would it be safer to state a bigger rather than a smaller number?

A. We must neither understate nor overstate the facts; we should report the exact number of our sins, as far as we can determine.

Q. What does telling the confessor the necessary circumstances that affect the sins we committed mean?

A. It means stating in Confession how, where, for what reasons, or with what kind of persons we thought, did, or said something, whenever this is necessary to let the priest understand clearly what kind of sin we committed. This is what we mean by telling the necessary circumstances in Confession.

Q. When accusing ourselves of our sins, how should we mention these various circumstances?

A. This is how we should express ourselves in such cases: If we lied, we should say whether it was to do harm to someone. If we insulted someone, we should say whether the person was our father, our mother, a priest, or someone else in a position of dignity. We should also mention what sort of insult was offered. If we have struck someone, we must mention what sort of person he is and whether we did it out of hatred, with violence, and to excess; we must also mention whether we caused any further damage, and if so, what kind.

Q. If we have slandered someone, would we make a good Confession by saying, "I spoke ill of my neighbor two, five, or six times?"

A. No, this is not enough; we must also make known whether the evil we publicized was true, whether it was considerable, before how many persons we spoke, whether our act harmed the person about whom we spoke, how long ago this happened, and what harm was involved. To explain all this is what we mean by specifying the circumstances of the sin.

Q. When we have stolen something, is it enough to say, "I accuse myself of stealing?"

A. No, this is not enough. We must also include the circumstances involved in this sin, telling what we stole and what its worth is; whether we still have it; whether what we took belonged to the church, a rich man, a poor person, or someone who needed it badly; how long we kept it, and what inconvenience this caused the person from whom we took it.

Q. What is the sixth means to state our sins correctly in Confession?

A. We must confess our own sins and not those of someone else. We should never name anyone else in our Confession.

Q. Nevertheless, it often happens that in Confession some people think it all right to mention the sins of others. "Father," they may say, "I have a son or a daughter, a servant or a maid, who gives me lots of trouble. I have to repeat three or four times what I tell them before they decide to do it, and for this reason sometimes I cannot help beating them."

A. This would be to go about our Confession badly indeed. Instead of mentioning all these facts, it would be enough to say, "Father, I beat my son, or daughter, or servant twice, or three, times," or as often as it happened.
Q. What is the seventh means to confess our sins correctly?
A. We should use few words in stating them and leave out whatever is not sinful.
Q. When we wish to mention a sin in Confession, should we relate the whole story leading up to it or the whole adventure?
A. No, we must never do this. For instance, if someone said, "The other day, as I was visiting a friend, he told me how a person I know well had slandered me in a group. This made me very angry with this man, so I went to him and insulted him grossly, calling him a rascal, an insolent fellow, and so on. I even added that I would find a way to get my revenge." Instead of all this, we should say simply in a few words what was sinful in all this, somewhat as follows: "Father, I got angry with a person who had spoken ill of me. I insulted him grossly and threatened to take revenge." Thus, in declaring our sins, we should say only what is truly sinful in all we said and did.
Q. When making our Confession, are we allowed to accuse ourselves of sins we have not committed?
A. No, because we go to Confession to accuse ourselves only of the sins we know we are guilty of.

### The eighth means of confessing our sins correctly

Q. What is the eighth means to confess our sins correctly?
A. We must make them known completely and as they are.
Q. What does making our sins known completely mean?
A. It means stating clearly and unambiguously everything that can help to make them known just as they are, without omitting or disguising anything.
Q. What should we think of the person who in Confession failed to mention something he should declare to make his sin known as it is?
A. He would certainly make a bad Confession, just as would the person who said, "I stole a penny," after stealing the penny from a beggar, who had nothing else with which to buy food. He would not make his sin known completely and in its reality.
Q. When going to Confession, is it good to exaggerate our sins and make them seem worse than they are?

A. This is never permitted. Someone who would say in Confession, "I swore by God's name," when he only swore "by my faith," or someone who said, "I blasphemed," when he had simply called on the devil would make a poor Confession. We must simply tell our sins as they are without adding to or diminishing them.

Q. If we doubt whether we have committed some sin, how should we accuse ourselves of it?

A. We should say, "I am doubtful," or "I am not sure whether I committed this or that sin; for instance, whether I lied."

Q. When we have acted without much reflection or attention and the act itself is sinful, how should we mention this in Confession?

A. We should try to state what little or no attention we paid in the action. If we told a lie, we should say, "I lied without thinking of what I was saying." or if we paid little attention, we should say, "I lied without paying much attention to what I was saying." This is how we should accuse ourselves on similar occasions.

Q. How should we accuse ourselves if by committing a certain sin or, even without committing it ourselves, by encouraging or advising someone else to do wrong, he did it because of the example we had given him?

A. We should tell the confessor that we urged, if that is the case, or advised, if that is the case, someone to commit this sin. Then we should state how many persons we thus induced to do wrong and what harm, if any, this sin has caused to others. When we have urged others or advised them to sin, we are just as guilty of these sins committed by others as though we had committed them ourselves. Consequently, we are obliged to repair the damage that these sins may have caused to third parties. If it was only our bad example that led another to sin, without our advice or incitement, it suffices to tell the confessor that one or several persons have fallen into such or such a sin because we gave them bad example. We need not tell what harm this may have caused, even if it did cause some, because whoever gives bad example is not bound to repair the damage occasioned by the sins committed by those who followed his bad example.

Q. If we committed a sin long ago and do not remember whether we confessed it, should we accuse ourselves of it along with the rest without telling the confessor that we committed this sin a long time ago?

A. No, in Confession we should never include in our accusation, without distinguishing it from the other sins, something done before our last Confession that we are not sure of having confessed.

Instead, we should mention this sin first, so as not to forget it; we should tell the confessor how long it has been since we committed it and that we do not remember whether we ever confessed it.

Q. If we have kept back some sin in Confession, is it enough to mention it along with others in a subsequent Confession without explaining this to the confessor so that he may know that this is a sin we had concealed in a prior Confession?

A. No, this is not enough; we must confess the sin separately, telling the confessor that we had not dared to mention this sin previously. If we went to Confession once or several times since this happened, we are obliged to state how often we confessed and how often we received Communion since keeping this sin back.

Q. If we decide to commit a sin but do not carry out our evil purpose, how should we accuse ourselves to make our sin known entirely as it is?

A. We should tell the confessor how long this evil intention lasted, whether it was interrupted, and how often we renewed it after interrupting it. For example, if we had decided to steal something, we should accuse ourselves of it in this way: "I resolved to steal some money, or some object, and I kept this thought, or this evil intention, in mind for three hours, a whole day, or two days. During this time I interrupted and then renewed this evil resolution twenty times (if this is the correct figure), and each time this evil determination lasted about half an hour (if such is the case)." If the evil resolution was not interrupted, we should mention this by saying, "I continued in this evil resolution for two days without interruption," or for more or less, for as long as we entertained it. If we wanted to steal a sum of money or a definite object, we must declare how much the sum was or what object we wished to take.

Q. When we have thought about or decided to commit a sin, why are we obliged to tell the confessor how long this evil thought or resolution persisted, whether it was interrupted, and how often we renewed it after it was interrupted?

A. The reason why we are obliged to mention all these facts in Confession is that a thought or an evil resolve lasting two hours, or even a whole day, constitutes a different sin than a thought or resolve that simply passed through our mind and lasted but a moment. As often as a thought or resolve was interrupted and then renewed, so often was a new sin committed, distinct from the others. For instance, an evil thought or evil resolve interrupted a dozen times constitutes twelve sins; if thirty times, thirty sins.

Q. When we have consented to an impure thought or desire, how should we accuse ourselves of this in Confession to let the confessor know the sin as it is?

A. We must mention whether this thought or desire was simple and general, without reference to anyone in particular, or whether we had some other individual in mind while experiencing the thought or desire. We must mention what is special about this person: whether male or female, a widow, a religious, or a married person. We need to say whether he or she is related to us and in what degree. We must specify what we thought of or desired to do with regard to this person, how long the thought or desire persisted, whether it was interrupted and renewed and if so, how often, and how long it lasted each time.

For instance, we should say, "I entertained impure thoughts but without reference to any particular person," or "with reference to a girl, a married person, or a religious who is my second cousin." If we do not know what a second cousin is, we should say, "who is my niece, or my cousin." We must specify whether the thought was accompanied by an evil desire to commit sin with the person and whether the thought lasted but a moment or we dwelt on it for a quarter of an hour, one or two hours, or more or less, as the case may be. We must mention that we interrupted these thoughts and renewed them once, twice, or a dozen or more times, as the case may be.

We should say, "I rejected this thought one, two, five, or six times, or as often as it happened," or "I was negligent in rejecting it once, twice, six, or eight times," as the case may be, or "I consented to the thought and took pleasure in it __ times," or "I doubt whether I consented at all." We must also mention whether these thoughts produced any physical reactions and whether we then performed some impure act. This is how we should accuse ourselves in Confession of thoughts and desires contrary to purity.

Q. If we have given an indecent kiss or look, sung indecent songs, said some impure words, or performed some impure action, how should we accuse ourselves of this in Confession so that we can state the sin entirely and as it truly is?

A. If we committed the sin by a kiss, we should say whether it was out of mere pleasure or whether the act was accompanied by the desire to commit a sin of impurity with the other person, and if so, what was this person: a girl, a religious, married, or a relative in such or such a degree. We should mention whether after the kiss we felt some disorderly movement of the flesh and whether

this was the cause that later led to falling into some impure act. For looks and words, we must accuse ourselves in the same way as indicated for kisses.

If we have performed some impure action, we must specify exactly what this action was; if it was done alone, what effect it produced; if it was with another person, what sort of person. We must state whether we had the desire or the intention of committing a sin with this person; whether at the same time or later we did, in fact, fall into some impure sin; whether this action was interrupted and recommenced several times, and how many times. Finally, if it is a question of a fully consummated sin of impurity, we must state the sort of person involved, whether it was a boy, a girl, or a married person; whether he or she was a relative, and if so, in what degree, and so on.

Q. If we have committed a sin into which we habitually fall, how should we confess this to make it completely known and in its full reality?

A. We must state how long it has been since we began sinning in this way; how often we have sinned since our last Confession; whether we have made any effort to correct ourselves or have been careless about it; whether we like this sin, and whether we are truly resolved to avoid it. If we say that we are so resolved, we must not be satisfied with mere words but should give marks of our resolve that are probably certain. For instance, we should say, "I cursed twenty times, saying 'Devil take me.' I have been in the habit of sinning in this way for the past three years, more or less (as the case may be); I have not taken much trouble about correcting myself of this; I fall into this sin about four times a week (or more or less, as the case may be)."

Q. When we have sinned because we are and remain in a proximate occasion of sin, how should we accuse ourselves to make the confessor know exactly what the situation is?

A. We should tell the confessor what this occasion of sin is. For instance, not being married, if we frequent another unmarried person of the opposite sex or if we live with this person in the same house, we are in a proximate occasion of sinning by impurity. To confess this sin and make it known as it is, we should tell the confessor, "Father, for the past six months, I have been going with a girl; I often go to see her, and when I don't go, I seek opportunities to speak with her in other ways. I see her about three times a week. Every time I see her, I have thoughts or desires of committing sin with her; when I don't see her, I think of her a

lot, and this causes me to experience impure thoughts and desires. This has happened to me (three, six, ten, fifteen, or twenty) times since my last Confession. I do not have to go and see this girl; in fact, my father and my mother forbid me to see her."

In the same way, if we allow ourselves to swear or grow angry every time, or nearly every time, that we gamble, gambling becomes a proximate occasion of these sins of profanity and anger. Therefore, to make known these sins entirely and as they really are, we must disclose them to the confessor in this way: "Father, I used God's name or said 'Devil take me!' about thirty times while gambling, and I have gambled twelve times since my last Confession. Every time, or almost every time, that I gamble, I fall into such fits of swearing and anger. I love gambling very much, and it would be a big sacrifice for me not to gamble any more, but I think it will be difficult for me to avoid falling into such sins of profanity unless I give up gambling entirely."

## The ninth and tenth means to follow in confessing our sins

Q. What is the ninth means to confess our sins correctly?
A. It is to confess them all without omitting any.
Q. If someone omitted a sin in his Confession, would he receive absolution and would his other sins be pardoned?
A. No, and he would be obliged to confess them all again, along with the one he had omitted, if he wished to obtain pardon and receive absolution.
Q. If someone failed to mention a sin in Confession because he did not know that it was a sin, must he repeat his Confession, that is, confess over again to the priest all the sins he had mentioned in that Confession, and at the same mention the one he had omitted?
A. If someone failed to confess a sin because he didn't know that it was a sin and he was not obliged to know this, he need not repeat his Confession. But if he was bound to know that this was a sin and remained ignorant through his own negligence, he must indeed repeat the Confession, for this amounts to the same fault as though he had omitted the sin out of shame or malice.
Q. Which are the sins that we often fail to recognize, although we are obliged to know about them?
A. Everyone is obliged to know the sins he might commit in his state of life, profession, and employment; yet, these are the ones people most often remain unaware of. A married person, for instance, is obliged to know the sins that can be committed in the

conjugal state, such as the sins concerning the education of the children, the care of household servants, as well as those that can be committed against purity, even in marriage. Few people seem to know about or ever confess these sins, but they still commit them. Law enforcement officials, merchants, working men, and others are obliged to know the sins they could commit in their profession, so as to avoid them.

Q. What, then, should we do so as not to be ignorant of the sins special to our state, profession, or employment?

A. When someone enters a state of life, adopts a profession, or wishes to engage in some type of work, he should ask his parish priest, his confessor, or some learned and enlightened priest to inform him about the sins he may commit in this state or employment. For instance, when a person marries, or preferably some time before the marriage, he should find out what sins can be committed in the conjugal state. When anyone accepts a position in the magistracy, becomes a merchant, and so on, he is obliged to learn what sins he can commit in this profession or position. If he fails to do so, he becomes guilty of all the sins he may commit through lack of proper knowledge.

Q. If we forget a sin in Confession, are we obliged to repeat this Confession entirely?

A. No, we must not do so unless we forgot this sin because we had failed to examine our conscience properly, in which case it is just as though we had omitted the sin deliberately.

Q. If a person doubts whether an act is sinful, performs the action without resolving the doubt, and fails to mention this in Confession, is he obliged to repeat his Confession?

A. Yes, because we offend God every time we go ahead and do something while doubting whether it is sinful. Hence, because the person voluntarily omitted to mention a sin of this kind in Confession, he made a sacrilegious Confession.

Q. When would someone make a null or sacrilegious Confession?

A. He would do so especially in four circumstances: 1) when he forgets a sin in Confession because he failed to examine his conscience seriously; 2) when he keeps back a sin out of shame or malice; 3) when he does not dare tell his sin as it was and so tries to minimize it, making mortal sins seem like venial sins, or when he tries to make one sin out of several; 4) when he lacks true sorrow for his sins, does not have a firm purpose of amendment and a strong resolution not to commit them again, or is unwilling to do penance and make satisfaction for them.

Q. What harm and injury do people cause to themselves when they hide a sin in Confession or for whatever other reason make a bad Confession?

A. They wrong themselves in five ways: 1) they do not receive pardon for their sins; 2) they commit a horrible sacrilege; 3) unless they are wholly abandoned and rejected by God, they are constantly tormented by the remorse of their conscience; 4) they will undergo unbearable confusion on the day of judgment, when God will make known to everyone all their sins, even the most secret ones; 5) unless they make a general Confession of all the sins they committed after this bad Confession and confess all the bad Confessions and Communions they have made since, they will be damned forever.

Q. When someone has hidden a sin in Confession, has forgotten one through his own fault, or in some other way has made a bad Confession, why is he obliged to confess over again all the sins he had accused himself of in that bad Confession and in the Confessions that followed and to mention the number of bad Confessions and Communions he has made since that time?

A. This is because he did not obtain pardon for any of his sins in the bad Confession; consequently, the ones made later were of no value, as were the absolutions received.

Q. If a person who has made a bad Confession does not remember all the sins that he had accused himself of in that Confession, all those he has committed in the interval, or how many bad Confessions and Communions he has made, what should he do?

A. It would be advisable for him to make a general Confession of his whole life.

Q. Who are those who are obliged to make a general Confession?

A. Seven classes of persons are obliged to make a general Confession, either of their entire life or at least covering the period since their first null Confession: 1) those who went to Confession without knowing the principal mysteries of our religion; 2) those who went to Confession out of habit without having true sorrow for their sins; 3) those who hid some sin in Confession because they failed to examine themselves properly or for some other motive; 4) those who have not avoided the proximate occasions of sin; 5) those who have not sought reconciliation or have failed to make reparation for the honor or the goods of their neighbor that they had damaged; 6) those who have not changed their way of living after going to Confession and keep falling back into the same sins; 7) those who doubt whether they made a null Confession.

Q. What is the tenth means to state our sins correctly in Confession?
A. It is to tell them without delay and in order.
Q. What order should we follow when telling our sins in an ordinary Confession?
A. We should mention them in the following order: 1) whether we failed to perform the penance given by the confessor in our last Confession, what this penance was, and whether we omitted it out of negligence, forgetfulness, or contempt; 2) the other sins we may have forgotten to accuse ourselves of in our last Confession; 3) the more considerable sins we have committed, the ones we find it hardest to admit, especially sins of impurity; 4) the habitual sins; 5) the sins that are particular to our state, profession, and employment; 6) the other sins we may have committed against the commandments of God or of the church.
Q. When making a general Confession, what order should we observe in the accusation?
A. We should proceed as follows: 1) mention the sins committed since our last Confession; 2) accuse ourselves of all the bad Confessions and Communions made, if any, and state whether this happened because we had not examined ourselves sufficiently, because we lacked due contrition, or because we were unwilling to give up the occasions of our sins, correct ourselves of our evil habits, be reconciled with our enemies, repair the honor or restore the goods of another, or for whatever reason it may have been; 3) mention the sins kept back in one or several past Confessions and state whether this was the cause of our making null Confessions; 4) say how many sins we commit out of habit, how long we have had these evil habits, whether we have overcome any of them, and if we are still subject to some such habits; we must tell how long this has been going on and what they are, whether we have made efforts to correct ourselves of them or whether we have neglected to do so, whether we are attached to these habits and are glad to keep them or would like to be rid of them entirely, and finally, whether we have been in some proximate occasion of sin, how long this lasted, how long we willed to remain there, whether we were unwilling to give up this occasion, and how long we remained in these evil dispositions.
Q. In a general Confession, when we accuse ourselves of the sins we have committed since our last Confession, what should we tell the confessor before and after making this accusation?
A. Before beginning our Confession, we should tell the confessor, "Father, I am now going to accuse myself of the sins I have com-

mitted since my last Confession." Then, after having finished with these, we should add, "Father, those were the sins I remember having committed since my last Confession. I am now going to accuse myself of the sins that I committed during my past life since I had the use of reason and up to my last Confession."

### How to conclude our Confession; the obligation of giving the confessor signs of the sorrow we feel for having offended God

Q. What is the fifth step to make a good Confession?
A. We should say, "Father, these are all the sins I remember having committed; I also accuse myself of all those I do not know and those I do not remember."
Q. What is the sixth step to make a good Confession?
A. We should show the confessor that we deeply regret having offended God, by saying, for instance, "I humbly beg God's pardon for all the sins I have just confessed; I would prefer to die rather than to fall into them again. I beg you, Father, to assign me the penance that you feel is necessary for me to make up for my sins and then to give me absolution if you judge that I am properly disposed to receive it."
Q. Is it necessary, while confessing, to show the confessor that we are deeply sorry for having offended God?
A. Yes, this is absolutely necessary. Without this the confessor cannot and should not grant us absolution.
Q. Is it enough to express by word the sorrow we feel for our sins?
A. We should certainly do so, but this is not sufficient; we must also give the confessor signs enabling him to know whether the sorrow we have for our sins is true sorrow.
Q. Why must we give the confessor signs of the sorrow that we feel for our sins?
A. If we do not do this, we run the risk of making a sacrilegious Confession, of imagining that we are sorry for our sins when we really are not, or of thinking that our sorrow is sufficient even though it is not.
Q. By what signs can a confessor judge whether we are truly sorry for our sins?
A. Here are some signs: 1) when we seem to be truly ready not to commit a single sin, even if we had to die or lose all our worldly goods; 2) when we have given up all the occasions that led us into sin, especially the proximate ones; 3) when for a long time we have not fallen back into the sins we habitually committed;

4) when we willingly listen to and are resolved to put into practice the advice given us by our confessor; 5) when we spontaneously seek and propose to him means to remedy our sins and not fall into them again; 6) when we have already done some penance for our sins to satisfy God's justice; 7) when we willingly accept the penance that the confessor gives us and appear to be ready to fulfill it.

Q. When we have only venial sins to confess, is it necessary to have and to manifest for them as much sorrow as we should have and show for mortal sins?

A. Yes, it is necessary to do so.

Q. When confessing only venial sins, what wrong would a person do if he did not have sufficient sorrow for any of them?

A. He would commit a mortal sin and a sacrilegious Confession if he received absolution in this state because contrition and sorrow for our sins are an essential element in the sacrament of Penance. They are so necessary that without them the sacrament does not exist. We cannot receive the sacrament in those conditions. In fact, we do not receive it unless we have great sorrow for all the mortal sins we have confessed or, if we have confessed only venial sins, without sorrow at least for some of them. It is especially in Confessions of this kind, where we confess only venial sins, usually sins of habit, that the confessor must take care not to give absolution unless he is morally certain that the penitent is truly sorry for these sins or at least for one of those of which he accused himself.

Q. To receive absolution when we confess only venial sins, must we have an adequate contrition for all these sins?

A. Although it would be appropriate to regret all these sins, it suffices if we have sufficient sorrow for one of them. When we confess mortal sins, however, sufficient sorrow is required for them all.

Q. If we fail to give the confessor adequate signs that we are sorry for having offended God, what must he do?

A. The confessor in such cases must delay or refuse us absolution.

Q. When someone has gone to Confession, should he not remain in peace once the confessor has given him absolution, even though he has not shown marks of sufficient sorrow and contrition for his sins?

A. No, he should not, because he should fear that he has made a null and sacrilegious Confession. For this reason he should inquire from a wise and enlightened confessor what he is obliged to do in such circumstances.

Q. What are the circumstances in which a confessor must delay or refuse absolution?

A. There are circumstances in which the confessor may delay granting absolution, others in which he must delay giving it, and others in which he must refuse it.

Q. Who are those persons to whom the confessor may delay granting absolution?

A. They are 1) those who have committed only venial sins but remain attached to some of them; he should delay granting absolution so as to oblige them to give up entirely their sinful habits when they are not generous enough to do so of their own accord; 2) those who have committed only venial sins but confess them as though they were relating a story and do not show sufficient regret for them; 3) those who by reason of considerable negligence have not accomplished the penance given to them in their previous Confession.

Q. Who are they to whom a confessor, as Saint Charles[29] teaches, must delay giving absolution?

A. They are 1) those who in his judgment will probably fall back into their sins even though they promise not to commit them any more; 2) those who are in a habit or some proximate occasion of sin, until they have rectified this situation; 3) those who are in an occasion of mortal sin that is not quite proximate, if they have promised to avoid it but have not done so; 4) those who are in a situation or position that constitutes for them an occasion of sin or in which they risk falling easily into sin; for example, those for whom war, business, the legal profession, that of procurator, court official, bartender and suchlike would present occasions of offending God, until they have renounced all the immoral practices found in these professions and are ready to refrain from them in fact; 5) those who have concluded contracts or promises that are not lawful, until such time as they have revoked these promises and have made proper reparation and satisfaction for them; 6) those who have been officially called upon by a public authority to testify concerning something they know about and have not done so; 7) those who are obliged to make some kind of restitution or satisfaction, until they have done so; 8) those who have disdained to make the penance given them by their confessor, until they fulfill it; 9) those who are ignorant of what is necessary for salvation and of the principal mysteries of our holy

29. Saint Charles [Borromeo], *Instructions to Confessors* [a footnote in the French edition; this book was translated into French in 1655].

religion, until they have received adequate instruction in these matters.

Q. Who are those to whom, according to Saint Charles, a confessor must refuse absolution?

A. They are 1) those who do not wish to accept and put into practice the advice and means given them by the confessor, without the use of which he judges that they will fall back into their sins; 2) those who do not want to give up a habit or a proximate occasion of sin; 3) those who do not want to restore what they have stolen, repair the damage they have caused to their neighbor, offer due satisfaction to those whom they have wronged, affronted, or insulted, which calls for reparation on the part of those guilty of it, or those who contributed to the wrong; 4) those who entertain hatred for someone, do not want to be reconciled with those toward whom they experience some animosity, or refuse to speak to them, greet them, or meet them; 5) fathers and mothers who take no pains and show no concern about making those under their charge, their children, and their household servants learn the truths necessary for salvation or about seeing that they observe the commandments of God and of the church, or what is far worse, those who prevent these dependents from observing these laws—for example, those who make their subordinates work on Sundays and feasts, do not allow them time to hear Mass, without knowing or inquiring whether they have some legitimate reason for not fasting on church-appointed fast days, serve them a copious supper, do not reprove or correct them when they violate these commandments, or do not turn them out of their homes when they show themselves scandalous and incorrigible.

Q. Why is a confessor obliged to delay or refuse giving absolution to all such persons?

A. It is because they show that they do not regret their sins, nor do they have a firm determination to break away from them and to make up for them. Under such circumstances their Confession cannot be good, and a confessor would commit a sacrilege if he gave them absolution.

Q. Are we allowed to urge or try to oblige the confessor to give absolution when he wishes to delay or deny it?

A. The penitent must always leave the confessor full liberty to give, delay, or refuse him absolution and must never try to force him to impart it. The confessor has the power to retain sins as well as to remit them; he must retain them when he judges that those

who come to Confession are not properly disposed to receive absolution. Even less are we allowed to try to oblige the confessor to give absolution, for this would amount to forcing him to commit a mortal sin and a sacrilege when he cannot in conscience absolve the penitent and thus to betray his ministry.

Q. But if the confessor refuses someone absolution, should we not fear that this person may die in this state and be damned? Hence, is it not preferable to urge the confessor to give him absolution?

A. We should indeed fear that if someone dies in this state, he will be damned, but there would be all the more reason to fear this if the confessor gave him absolution, for this absolution would be both null and sacrilegious. It would merely increase the number of the person's sins and make him that much more guilty than he was before.

Q. What should we do when the confessor wishes to delay giving him absolution and does, in fact, delay it?

A. In such circumstances 1) the penitent must show himself entirely submissive to what the confessor decides to do in his case; 2) he should ask the confessor to suggest the advice and the means necessary to dispose himself to receive absolution later and to take with him the measures by which he can put these means into effect; 3) he should ask the confessor when he should return and what he must do in the meantime to prepare himself for making a good Confession.

Q. When a confessor has delayed granting absolution, what ought the penitent do to insure the tranquillity of his conscience and to put himself in a position to be saved?

A. Following the confessor's advice, 1) the penitent should strive to draw all possible fruit from the Confession he just made; 2) he should often make acts of contrition; 3) he should go to Mass every day and perform other acts of piety to draw down on himself the mercy of God; 4) he should watch carefully to avoid any of the sins he confessed; 5) he should impose on himself some acts of penance to begin offering satisfaction to God and to help him not sin again; thus, thanks to the truly sincere sorrow and heartfelt contrition he will try to excite for all his sins, to the penance that he has begun to perform for them, and to his avoidance of occasions of sin, he will put himself in a position where he will not need to fear damnation.

Q. When a person has gone to Confession and the confessor has delayed or refused to grant absolution, can he go to Confession to a more accommodating confessor to receive absolution of his sins?

A. A person cannot do this without risking a sacrilegious Confession, for those who act thus usually show that they are not truly determined to give up their sins. They imagine that it is enough to confess them and receive absolution for them to have them forgiven. This, however, is a gross error because sorrow for the sins that we have committed and the resolution to give them up, that is, the absolute and efficacious will not to fall into them again, is incomparably more necessary than the obligation of confessing our sins. This is shown by the fact that we can receive pardon for our sins even without confessing them when this is impossible, but we can never obtain forgiveness of our sins without sincere sorrow for having committed them and unless we are effectively resolved and determined not to fall back into them any more. Nobody can ever be dispensed from this for any reason whatever.

Q. If a person who was refused absolution in his last Confession has to make his next Confession to a different confessor, what should he do?

A. In this case he should first tell the confessor that he did not receive absolution in his last Confession and give the reason that absolution was refused—for example, because he was in some proximate occasion of sin or in a habit of sin—and explain this occasion or habit. He should then state what advice or suggestions his confessor had given him to help him give up this habit or occasion, whether he has made use of these means and with what success, whether he has entirely given up the occasion or the habit or has again fallen into his former sins, how often, and what led to them, whether he sometimes avoided these sins or did not bother too much about them. If the prior confessor had refused him absolution because he had to make restitution or offer satisfaction to someone, he should also state whether he has done this and how. Thus, before beginning his accusation, the penitent should explain clearly and plainly all the reasons that the prior confessor had for delaying or refusing absolution.

## The last four steps to take in Confession

Q. What is the seventh step to make a good Confession?

A. We should ask the confessor to identify the means we should or may take not to fall again into the sins we have just confessed.

Q. Is it proper to tell the confessor the means that we know have proved effective in helping us overcome these sins and the prox-

imate occasions in which we find ourselves of committing them, when the confessor is not aware of these means or does not appear to pay much attention to them?

A. In such circumstances it is indeed important to suggest these means to the confessor so that he may help the penitent avoid these sins. Suppose, for instance, that a boy is attracted to a girl and knows he will not be able to overcome this attachment except by not seeing her any more. In such a case, he should tell the confessor, "Father, I am much attracted to a certain girl," and after explaining all the circumstances accompanying the sins he has committed with her, he should add, "An effective means for detaching me from this girl would be if you ordered me never to visit her again or meet her anywhere, not even at Mass in the church where she usually goes. I ask you, Father, to impose this on me as a penance."

Another person, let us say, is liable to curse and get angry when gambling. Nevertheless, he likes to gamble, although he usually loses; because of losing, he curses and gets angry. He thinks that he cannot prevent himself from falling into these sins unless the confessor imposes on him a penance not to gamble any more. He should then admit to the confessor his cursing and his angry spells, explaining that the gambling and losing are what cause these sins. Then he should add, "Father, I think I will hardly avoid falling into these faults again unless you give me a penance to stop gambling until my next Confession." This is how we can explain to the confessor the means we think or know to be most effective in helping us avoid the sins committed.

Q. When a confessor has imposed on someone a penance that helped him avoid falling into some of the sins he had confessed, should he mention this to the priest in his next Confession?

A. Yes, it would be advisable to tell this in his next Confession and at the same time to inform the confessor whether he has been faithful to this penance and how effective it has been.

Q. What should we do when the confessor gives us advice and suggests means of avoiding the sins that we have just confessed?

A. We should listen attentively to this advice and afterward put it into effect exactly and willingly.

Q. Might we not choose to disregard the means proposed by the confessor to help us avoid falling back into our sins, when these are merely useful and not absolutely necessary?

A. The penitent would show little respect for the sacrament and the confessor if he failed to accept all the means that the confessor

judged proper to keep him from falling back into the sins confessed. He would also place himself in danger of repeating the same sins before long or even of committing more grievous ones.

Q. What should we do if it seems impossible to put into effect the means the confessor gives us to help avoid falling back into our sins?

A. We should tell the confessor this, giving the reasons that we do not think we can make use of the means that he suggested. However, we must follow his opinion and his advice in this matter and do all that he tells us because in the sacrament of Penance, the confessor is a judge appointed by God, one to whose judgment we must defer.

Q. If we do not wish to put into practice the means proposed by the confessor to help us avoid our sins, are we properly disposed to receive absolution?

A. We would be poorly disposed, and the confessor would do well not to grant it to us.

Q. If the means proposed by the confessor to remedy the sins that have been confessed are such that without making use of them, a person probably or certainly cannot avoid falling into sin, what should the confessor do with such a penitent who does not wish to accept this advice or put these means into practice?

A. The confessor cannot dispense himself from refusing this person absolution, for the penitent shows that he does not want to give up his sins when he does not want to take the means necessary for avoiding them.

Q. When we go to Confession, are we obliged to be ready to make use of the necessary and most effective means for not falling again into the sins that we confess and to avoid the occasions leading thereto?

A. Yes, and those who are not so disposed are in danger of making a sacrilegious Confession because they show that they are not truly sorry for their sins, nor do they have a firm purpose of amendment. This is why we should give serious thought before we go to Confession to the means that we can adopt to avoid our sins and how to do our best to put them into practice to find out for ourselves whether we are truly determined not to commit these sins again.

Q. How many ways can we use to help us avoid falling back into the sins we have confessed?

A. There are two kinds of such ways: general and particular.

Q. What are the particular ways we can use so as not to fall back into our sins?

A. They are special remedies that we should apply to each sin in particular. For instance, one way of not talking with another person during holy Mass is to withdraw to some place in the church, kneel there, and stay there while using a prayer book.

Q. What are the general ways to help us not fall back into the sins we have confessed?

A. They are the ways that help to remedy all kinds of sins in general.

Q. What are these general ways to avoid sin, and what are the main and most usual ones that we can use?

A. There are eight such ways: 1) the first is to ask God every day for the grace to die rather than offend him and to spend no day without making several acts of contrition; 2) the second is to make frequent acts of horror for sin, not only mortal but also venial; 3) the third is to pray often and to do so especially as soon as we are assailed by some temptation or find ourselves in some occasion of offending God; 4) the fourth is to keep to ourselves more, absolutely avoiding all the bad companions we may have frequented in the past or might have occasion to meet; 5) the fifth is to pay no attention to the mockery that the world may offer us because we have changed our way of living; 6) the sixth is to select an ordinary confessor, to ask God earnestly to send us a good one, and to choose one who is edifying in his conduct, follows exactly the rules of Christian morality in Confession, and seems apt to lead us to true and interior piety; 7) the seventh is to go to Confession and Communion often, at least once a month; 8) the eighth is to cultivate special devotion to the Most Blessed Virgin, Saint Joseph, and our guardian angel and to pray to them every day for this intention.

Q. What is the eighth step to make a good Confession?

A. It is to complete reciting the *Confiteor* with deep sorrow and regret for our sins.

Q. What is the ninth step to make a good Confession?

A. It is to listen to the penance given us by the confessor, accept it, and promise to fulfill it.

Q. If the penitent thinks it impossible to carry out the penance given him by the confessor, what should he do?

A. He should state this to the confessor, giving him the reasons why he believes he cannot carry out this penance. Nevertheless, if the confessor insists on imposing it on him, he must accept it submissively and carry it out faithfully.

Q. If the penitent does not want to accept the penance the confessor wishes to impose on him, even though he seems able to fulfill it, what should the confessor do?
A. He can refuse absolution to the penitent, and he would do well not to grant it because if the penitent does not want to accept a penance that he can fulfill, it is greatly to be feared that he is not truly sorry for his sins.
Q. What is the tenth step to make a good Confession?
A. We should bow our head to receive absolution, make an act of contrition at the same time, and then withdraw modestly.

### Four duties to be performed after Confession

Q. What should we do after going to Confession to help us keep the grace received in the sacrament of Penance?
A. We should perform four duties.
Q. What is the first duty to perform after Confession?
A. We should thank God for the grace received in this sacrament of Penance because we would show ourselves highly ungrateful if we did not thank him for so great a favor.
Q. What is the second duty to perform after Confession?
A. We should renew the promise we made to God that we will never again fall into sin.
Q. What is the third duty to perform after Confession?
A. We should take means to preserve the grace received in the sacrament of Penance.
Q. What are the means that will help us persevere in the grace received in the sacrament of Penance?
A. They are the same ones we should use to avoid sin, for we can preserve the grace received in the sacrament only by avoiding sin.
Q. What is the fourth duty to perform after Confession?
A. We must carry out promptly and devoutly the penance imposed on us by the confessor.
Q. Why must we perform the penance the confessor gives us?
A. If we fail to do so, we commit a sin, and if we are resolved not to perform it when he gives it to us, we do not receive pardon for our sins.
Q. Why should we carry out promptly the penance given us by the priest?
A. It is for fear that we might forget it or neglect to perform it if we put it off; if the penance consists only in some prayers that can

be said at once, this is why it would be best to say them before leaving church.

Q. Why should we perform devoutly the penance given us by the confessor?

A. We should do so because it will be useful to us and draw down God's graces on us only insofar as we carry it out with piety.

Q. To satisfy God for our sins, is it enough to perform the penance imposed on us by the confessor?

A. It is useful and often necessary to perform other penances besides the ones imposed on us by the confessor because, as a rule, these latter are not sufficient to make up for the sins of those who have offended God a great deal.

Q. When the penitent has stolen something, retains unjustly something belonging to another, or does some other kind of wrong to his neighbor, is he obliged to give back what he has taken and to make reparation for the wrong, even if the confessor has not enjoined this on him as a penance?

A. Yes, because we cannot be saved unless we have restored what we have taken, if this is possible or we have the will to do so but cannot do it immediately, and unless we have made reparation for the wrong done or the insult offered to our neighbor.

Q. What happens after death to those who have not entirely satisfied for their sins by the time they die?

A. They go to purgatory to finish expiating their sins there.

Q. Is it preferable to satisfy for our sins in this life rather than in purgatory?

A. It is certainly far preferable to do so because God wishes us to do penance in this life and because all the pains we can suffer here are miniscule compared with those endured in purgatory.

Q. In how many ways can we make satisfaction to God in this world for our sins?

A. We can do so in four ways: 1) by performing the penance the confessor gives us; 2) by performing voluntary acts of penance: prayer, alms, fasting, and other mortifications; 3) by accepting submissively the sufferings, illnesses, and other hardships that God sends us; 4) by enduring patiently all the vexations that come to us from our neighbor, such as calumnies, disrespect, insults, and so on.

Q. What benefits accrue to those who make up for their sins in this life?

A. They obtain four considerable benefits: 1) they maintain their conscience in peace; 2) they share in the merits of Jesus Christ;

3) they acquire new merits and graces; 4) they can expect to go to heaven without passing through purgatory.

## The proper manner of going to Confession

While waiting to go to Confession, we should not approach too near the confessional, lest we hear something from the Confession of the person making his Confession. If we cannot help hearing something, we should draw back far enough away. If this is not possible, we might ask the confessor to have the person speak in a lower voice. We are never allowed to mention anything we hear in another's Confession, and we are obliged to keep this secret under penalty of sin.

During the entire time that we are waiting to go to Confession, we must remain recollected in a respectful posture. We should be busy examining our conscience and getting as ready as possible to make a good Confession.

When we enter the confessional, we must wait in great modesty and recollection, going over in our mind the sins we have to accuse ourselves of so that we may remember them the more readily. To dispose ourselves all the better to receive the grace of God in the sacrament of Penance, we should make acts of contrition from the bottom of our heart and determine the means we will take to avoid falling into sin again.

When beginning our Confession, we should first make the sign of the cross and say, "Bless me, Father, for I have sinned." Then we recite the *Confiteor* up to "through my fault." Next we state all our sins simply, distinctly, exactly, and in few words. While making our Confession, we should not stare at the confessor or relate our sins as though telling a story but accuse ourselves of them with humility, showing the sorrow we feel for having committed them.

After finishing our accusation, we should say the rest of the *Confiteor.* Then we should listen attentively to the advice the confessor gives us and pay special attention to the penance he imposes on us so that we may carry it out faithfully and entirely, for this is obligatory under penalty of sin.

While the confessor is giving us absolution, we should bow our head and humble ourselves deeply before God, make acts of contrition, and tell God the sorrow and regret we experience in the depths of our heart for having offended him. Next, we should withdraw modestly and perform the penance before leaving church, for fear lest we forget it if we delay.

### Prayer to ask God for a good confessor

O my God, you know the qualities that a confessor needs to be a good confessor, that is, knowledge and zeal, prudence and firmness. You know that it is dangerous to address myself in Confession to someone who lacks these qualities. You also know perfectly all those to whom you have entrusted this ministry and their capacity for properly fulfilling this task. Choose one for me, I beg you, capable of helping me save my soul, one truly zealous who can show me the means of doing so and wise and firm enough to make me carry them out, one who will be for me a true father interested in all that concerns my salvation and my progress in virtue, one who looks upon all this as his own concern and his own good. May he be for me a charitable physician who does all he can to heal the wounds and maladies of my soul and help me preserve your holy grace.

May he be for me a sure guide who will make me follow the right path and lead me to heaven. Enlighten him by your light so that he may always give me good advice for my conduct and fill me with docility to be submissive thereto and courageous in practicing it. Let him not suffer in me any relapses into sin; may he withdraw me from all the occasions I might meet of offending you; may he help me recognize the temptations that may assail me and help me not to succumb to them. May I be submissive to him whenever he judges proper to delay giving me absolution, and may I never oblige him by my evil dispositions to refuse it to me. May I accept willingly all the penances he may impose on me; may I carry them out with submission and fidelity, no matter what difficulties this causes me. You alone, O my God, can grant me this grace. I beg it of you insistently, and I hope to receive it from your goodness. Amen.

# Part 3

# Instructions and Prayers for Confession and Communion

## Introduction

The following prayers are joined to the preceding lessons because both are closely connected and because it would be of little use to recite these prayers, especially those having to do with Confession, unless we had already been instructed about what we need to know and do to make a good Confession.

The prayers for Confession have been drawn up in such a way that they can also serve as instructions concerning what is most necessary to know and do with regard to the sacrament of Penance. Thus, those who have been taught the important truths contained in these prayers will recall them to mind by reciting them; those who do not yet know these truths can easily learn them merely by frequently reciting these prayers.

# Prayers Before Confession

## The sinner returns to God through the consideration of sin, its nature, and its effects

O my God, how dare I, burdened with my sins, appear before you after what I did to offend you? I preferred my body to my soul. I even sacrificed my soul and handed it over to the devil to satisfy my body, even though you have destined that body to be the victim of the sacrifice that I should offer you every day through continual mortification of the senses. By my sins I have become like the beasts. I have even, so to say, become nothing in your eyes.

What makes me even more wretched is that I voluntarily deprived myself of your grace; I broke away and separated myself from you. By a crime that I cannot adequately express, I offended you and conceived in my heart an aversion for you. I said to myself that I no longer wanted you as my God. What a deplorable state for a soul that you had created only so that it could love you! O my God, I want to break away from the slavery of sin with the help of your holy grace. I ask this of you most earnestly and from the bottom of my heart.

## Reflections, in the form of a prayer, on the monstrousness of sin

Handing his soul over to the devil—what an enormity for a Christian who is a child of God with a right to inherit heaven! But how much worse and more horrible it is to do this rather than merely to say it in words! My God, I knew that I should experience a total revulsion at these mere words, and yet by my sins I have given myself to the demon every time I offended you. I placed myself beneath his power; I even paid him the honor due to you alone. I beg you, give me the grace to repair such an outrage so that in the future I may sing the canticle of the angels and, giving up sin entirely, say to you with them, "All honor and glory are due to God alone, who reigns in heaven." May he give me, if it pleases him, the peace of heart granted only to those who have a deep horror for sin. This, O my God, is the state to which I aspire and which I hope to obtain from your goodness.

### Prayer to draw down upon us the mercy of God and to beg for deliverance from our sins

Will you allow me to perish, O my God, burdened as I am by the weight of my sins? Will all your holy angels withdraw from me as from your enemy? Will the one whom you have appointed to guide me wonder whether he should have pity on me? Will your saints, who long only to see me united with them and who presented my prayers to you, now look upon me with disgust? Will the same demons who seduced me reproach me continually for my ingratitude toward you and throw me into despair by allowing me to see only your indignation?

Have pity on me, O my God, according to your great mercy. Because your beloved Son Jesus Christ has taken an interest in me and the Most Blessed Virgin, his mother, prays to you for me, do not look upon the grievousness of my sins. Rather, considering the death that your Son Jesus Christ suffered for me and your own boundless goodness, place me once again among your children. May my prayers, joined with theirs, be agreeable to you, and may I repeat unceasingly with your elect, "Blessed be the God of my soul. Blessed be he who drew me out of the mire of sin and rescued me from slavery to the devil."

### Prayer to tell God the horror we have for sin

How happy I should be, O my God, if I could entirely disengage myself from sin, man's most terrible and fearful enemy because it alone can make him God's enemy. O cruel sin, which caused the death of my divine Master, which brought all mankind under the yoke of Satan, and which robbed them of the claim they had to God's inheritance! O shameful sin, which makes men like brute beasts, which disfigures the image of God in us and brings death to our soul by destroying the life of grace within. Henceforth, no more truce with sin; no more delay; I must give it up! There is no putting it off until tomorrow.

The Spirit of God, who wishes to possess me and come to me promptly, will not allow any hesitation. Permit not, O my God, that I should be deprived of your Holy Spirit any longer! Give me back the happiness of those who enjoy your holy grace and that Jesus Christ imparts to just souls. Do not abandon me to myself any more, and do not allow me to remain for a single instant separated from your holy love.

## Prayer to ask God for the grace of true repentance

My God, you alone can truly touch and convert the heart. Give mine the spirit of penance, your gift to just souls. Do not merely strike me with terror as you did Pharaoh, whom you allowed to remain hardened in his sin. Do not touch me as you did Judas, only to let me fall into despair. Do not make me repent like Antiochus,[30] lest I die in my sin like him. Inspire me, O my God, with a true horror for any contrition like theirs, which is merely exterior and keeps no one out of hell.

Grant me the grace to imitate David in his repentance, to bewail my sins like Saint Peter in the bitterness of my heart. Returning to you like the prodigal son to his father, may I assure you and repeat often, like him, with the humility of a contrite sinner and the simplicity of a child, "O my God, I have sinned against heaven and before you." I am not worthy to be numbered among your children. I will be satisfied if you treat me as one of your servants or your hired hands and if you grant me what your goodness does not permit you to refuse those who beseech you.

## Prayer to ask God for knowledge of and sorrow for our sins

You know, O my God, that sin's proper effect is to blind man's mind and harden his heart; for this reason, ready to turn away from my sins and to confess them to you and to your minister, I echo the sentiments of the Royal Prophet, who, having been a great sinner like me, became the most deeply repentant of all princes. With him I beg you to renew your holy Spirit within me so that enlightened by his light and reviewing my past, I may recognize and discern all my sins without allowing a single one to escape recognition.

I also, like him, ask you to create a pure heart within me, a heart that recognizes the enormity and the great number of my sins and shows you by its continual sorrow, profound grief, and deep humiliation that its whole desire is to change its conduct entirely and come back to you. I hope, O my God, that you will grant me this grace, ready as I am to undergo whatever it may please you to impose on me in satisfaction for my faults.

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30. Probably Antiochus IV, king of Syria (175–163 B.C.), who was a hostage in Rome for some fifteen years and attempted to live up to his surname, Epiphanes: (God) manifest. He is alleged to have become completely insane before dying. The last four chapters of the Book of Daniel are a veiled reference to Antiochus IV; the Books of Maccabees describe the revolt of Mattathias and his son Judas against this tyrant.

### Prayer before the examination of conscience

Would I wish to run the risk of making a sacrilegious Confession for not having examined my conscience seriously? Do I imagine that for a good Confession it is enough to make a superficial review of my sins? No, my God. If I thought so, I would be deceiving myself. I know that to examine myself properly, I must scrutinize my passing thoughts, my words—not only slanderous words but also idle ones—and every action that was not good.

You, O my God, teach me that I will have to give an account of all such failings. Let my conscience, I beg you, remind me of them and reproach me with them so that I may confess them and do the same for all the wicked thoughts that crossed my mind and remained in my memory, all the desires, inclinations, and attachments of my heart. Let them be present to me as though I still entertained them, even though I have definitely renounced them all.

Let all my words that displeased you come back to my imagination so that I can confess and detest them. May I remember all the actions I performed that you condemn and that I, too, condemn. I ask this grace of you, O my God, so that in the Confession I am about to make, I may not forget a single sin I committed against you and that when I have avowed them all, you may destroy them by the power of your grace. This is what I hope to obtain from your goodness through the merits of Jesus Christ our Lord and also through his authority because he is the sovereign priest who acts in this sacrament.

### Prayer after the examination of conscience

I am beginning, O my God, to know my sins; they are all here before me. Although I blush with shame because of them, I am not willing to hide myself from you as Adam did after his sin, to conceal them from others as Cain did, or even to dissimulate them from myself as the Pharisee did in the temple. On the contrary, I wish to preserve the memory of them to humble myself because of them, but the confusion I feel comes, O my God, only from the fact that I have offended you so much.

In the depths of my heart, I hear your voice, which reproaches me for my sins and for my ingratitude after receiving so many benefits from you. I am covered with confusion and dare not appear before you in so miserable a state. I beg you, renew in the depths of my soul the spirit of justice so that being animated and fully penetrated by this spirit and having recovered my lost innocence, I may again

present myself before you and proclaim to everyone your equity and, most especially, your infinite mercy in my regard.

### Another prayer after the examination of conscience

To sin is human, but the refusal to give up sin is what characterizes the devil. The duty of the true Christian and sincere penitent is to give up sin and all the occasions leading to it and to do all we can not to fall into it again. This, O my God, is the disposition in which I present myself today before you. Not only am I resolved to offend you no more, even if I could gain the whole world by doing so, but also I hate sin so sincerely that I am ready to do and suffer whatever may please you not to fall again into a single one of the faults I have just discovered in my examination. Although I am only thus disposed thanks to the help of your grace, I cannot act according to it without your help. You know, O my God, that it would be of no avail for me to think and resolve in this way unless I put my resolve into practice. Because you have given me the will not to sin again, I also expect from you the help I need to accomplish this good resolution.

### Prayer to ask God for true contrition for our sins

If it is true, O my God, that I cannot perform any good action without your assistance and that I cannot even will what is good unless you inspire me with this desire and give me the will to accomplish it, how could I conceive true sorrow for sin unless you bestowed this grace on me? You alone, O my God, can fill my heart with sorrow for my sins; because you alone know how grievous they are, you are the only one who understands what deep sorrow I should experience for them.

I pray you, give me a contrition like that of the publican in the Gospel, who, standing far off and not daring to raise his eyes or approach the sacred altar, did nothing but bewail his sins and tell you from the bottom of his heart while striking his breast, "God, be merciful to me, a sinner!" Deliver me from my disorderly life and from my sins with as much goodness as you showed to Zacchaeus, the chief of the publicans. Fill my heart with sentiments of sorrow like those you inspired in him so that I may here and now take such a strong resolution that nothing may prevent me from carrying it out.

### Another prayer to ask God for true contrition and sorrow for our sins

You, O my God, are the author of all good. You inspire our hearts with horror and contrition for our sins. Was it not you, in fact, who gave the Ninevites such compunction and remorse for their sins that although they had deeply offended you and provoked your anger and indignation, yet by their prayers, fasts, tears, and lamentations they deserved to obtain pardon for their sins? Was it not you also who by the magnetism and attraction of your grace so powerfully touched the heart of Mary Magdalene that when she prostrated herself at the feet of your Son Jesus Christ, the compunction she felt for her crimes was so great and so effective that she abandoned all the occasions of her sins and never fell back into them again? I beg of you, O my God, to give me this same grace; I hope to obtain it from your bounty.

### Prayer to ask God for contrition for our sins that will fulfill all the necessary conditions

Look upon me, O my God, with the eyes of your mercy as you looked upon Saint Peter after his sin, and give me a contrition and a sorrow for my sins as great as what you gave him. It will not be sufficient for me unless you give it to me, for I cannot hate sin except through your help. May sorrow for my sins penetrate deeply into my heart and never again leave it, for if it were only superficial, mere lip service, what good would it do me because it would not last and you would not consider it at all? Impress deeply on my soul such a repugnance for my sins that nothing may make me suffer as much as sin. May I hate sin more than the loss of all my goods or even death itself. Give me the grace to repent of all my sins without exception, for you know that I cannot truly hate them unless I hate them all and that if I remained attached even to a single one, I could not receive forgiveness for any of them even though I confessed them all and suffered all through my life to expiate them.

Help me by your grace so that I may resolve never to fall into sin again, for if I am not effectively resolved, the sorrow that I might imagine I entertain for them would indeed be only imaginary. Because only your holy love, O my God, can inspire me with these dispositions, let it be for love of you that I hate my sins. That my resolution may not be too rash, let me form this determination, relying only on your goodness and the merits of Our Lord Jesus Christ, who has deigned to win this advantage for me by his sufferings and death.

### Prayer to ask God for the weakening of our concupiscence

You know, O my God, that original sin left in us such an inclination to sin that there is apparently nothing we tend to more than offending you. Only the power of your grace can weaken this wretched concupiscence in us. Give me this grace, O my God, and let it be efficacious in me so that I may no longer feel in myself these movements that will gradually entice me into sin unless I am prompt and faithful in resisting them. At the least, do not permit me to be so depraved as to consent thereto.

### Prayer to ask God to deliver us from the temptations and vices to which we are subject

O my God, you alone can prevent us from falling into sin. Give me the strength to resist the temptations that assail my mind and seek to take possession of my heart to incite it to offend you. May neither impurity, excessive eating or drinking, nor laziness and negligence in your service have any power over me. Do not let me give way to fits of anger or to impatience, murmuring, or anything else capable of wounding even slightly the charity I owe to my neighbor. May I look with horror on all lying and calumny, and may nothing belonging to my neighbor ever be able to tempt me. If I ever cultivate any affection or inclination, let it be to love and obey you because these are the two virtues that make up all a Christian's happiness in this world.

### Prayer to ask God to help us despise the goods, honors, and pleasures of this earth

Because you made me only for you, God of goodness, who should be man's only joy, how can I still love the pleasures of this earth? Where are those pleasures that in the past I tasted so regrettably? What do I have left now except the sad souvenir of having offended a God who has always been so good to me? What remains, indeed, other than a painful remorse for having sullied my conscience, whose purity ravished the heart of God, and the shame and humiliation of having made my soul a slave of the demons although it was previously an image of God and the place where he delighted to dwell?

Goods of this world, you are good only in man's imagination. Pleasures of the world, you lack all consistency. Honors that dazzle the eyes of both the great and the humble, what are you but sheer vanity? Yet, all of you were the fruitful roots of sin in me. I hate you

more than pestilence, death, and all that is most onerous in this life. O my God, let me feel nothing but revulsion for all the goods, honors, and pleasures that can be enjoyed on this earth so that henceforth I may attach myself to you alone and place all my hope in you.

### Prayer to ask God for the grace not to seek the honors, goods, and pleasures of this world

I have experienced only too often, O my God, and I still experience every day that my heart cannot be satisfied with all that makes people happy in this world. Even were I to possess all the goods of this earth, enjoy all the honors, experience all the pleasures that can be enjoyed, satisfy my eyes with the sight of all that is most agreeable, quaff the most delicious wines, and eat my fill of the most exquisite dishes, what benefit would I derive from all this?

What would remain to me of it all at the hour of my death, other than a great number of sins that I would have committed by indulging in all of these good things? In the future, O my God, let me not seek all such things any more, and with the Prophet let me say with a heart filled with deep regret for my sins and burning with your holy love, "For what do I desire upon earth or what do I seek in heaven if not you, O my God, the God of my heart, you who wish to be my portion for all eternity?"

### Prayer to ask God for the grace to avoid occasions of sin

To remain willingly and with set purpose in occasions of sin amounts to being in sin. Does such a state not deserve compassion because in it we are the objects of God's wrath? Are we not then in constant danger of falling into sin? You said, O my God, "Whoever loves danger will perish in it." So to remain in an occasion of sin is to love it, and to love an occasion of sin is to love sin, which is God's enemy. It means loving sin that brings us so much harm, deprives us of grace, and causes us to deserve hell. It means living in sin, which brings death to the soul. Can there be a more wretched, a more pitiable condition?

Give me, O my God, a great aversion for everything that can lead me to sin or put me in danger of succumbing to it. Enlighten me with your light so that I may know and discern the occasions and the blandishments that I may meet that can lead me to sin. Give me enough courage and generosity to avoid them in the future because nothing but avoiding these occasions can provide me with any assurance of my salvation. I want to save my soul; you, too, want me to be saved;

give me, O my God, the strength and the vigilance over myself that I need so that I may not seek any occasion of offending you. In this, O my God, I expect of you what you do me the honor of commanding me.

### Prayer to ask God for the grace of being freed from the habit of sin, whether mortal or venial

How wretched we are, O my God, when we remain in the habit of sin. We would like to be delivered from it, but yet we sojourn in it. Sometimes we want to rise from our sin, and a moment later, we relapse into it. From time to time, we feel within ourselves remorse of conscience, but too often we smother these reproaches. We say, "I want to," but then we really do not want to because we do not will anything efficaciously when we do not go ahead and do it. What a woeful state this is! What a harsh servitude is slavery to sin! How much more frightening it is to be so totally tangled in our crimes that we fall and fall again, so easily and so quickly, just like a stone, unattached to anything, that falls from the top to the bottom of a wall.

This, O my God, is what happens to those who are not upheld by your grace. Is falling twice into the same sin not too much for a Christian who bears in his soul and on his forehead the sign of the divinity? A single sin caused the angels in paradise to be swept into the abyss, drove Adam from the earthly Eden, and excluded all his posterity therefrom. It closed the path to heaven for all of them, and nothing but the death of a God could reopen this passage. Yet I commit twenty, thirty sins without making much ado over it. If I had died then, what would have become of me, the object of your wrath, O my God, a vessel of perdition, the sport of demons, the laughingstock of the damned? Deliver me, I beg you, from my evil habits, and help me never to contract any others so that I may be numbered among your beloved servants, the only ones who will share in your kingdom. Amen.

### Prayer to ask God's pardon for the readiness with which we committed sin and for our negligence in correcting ourselves

You know full well, O my God, how readily I commit sin, with what eagerness I follow my inclination to sin. I allowed myself to be carried away with as little resistance as a pebble swept away by a raging torrent. With what fatal ease my soul turns to sensual pleasures and abandons itself to its passions! This resulted, no doubt, from the great

negligence I showed in correcting myself of my defects. This has led me, little by little, from sin to sin, from disorder to disorder, so that in the end I was buried in iniquity. Pardon me, O my God, for such shameful cowardice and lack of feeling that have made me grow familiar, so to speak, with crime.

Change, I beg you, this lawless attitude of mine. Bridle my evil proclivities and prevent them from dominating me. Check the violence of my passions; keep far from me the occasions I may encounter of yielding to them. Never abandon me to myself again, and replace this base inclination that I have toward sin with a tender love in my heart for what is truly good and a deep affection for the practice of virtue, the only thing I should love on this earth, because it alone can make me love you in this life and possess you eternally in heaven.

### Prayer to ask God for the knowledge of our sins and for the necessary and useful means to renounce all of them

You alone, O my God, know all the means necessary and useful for me to give up sin entirely; you know all of them perfectly. I beg you, therefore, to make them known to my confessor and thus to teach them to me, for my whole desire is to drive sin out of my heart and never to readmit it again. Nothing will prevent me, with the help of your holy grace, from carrying out this resolution, provided I know what I must do for this purpose and what you desire of me. Certainly, one of the most useful means is to go to Confession often, and it is also important to have a regular confessor. I know that I must also avoid evil companions.

Give me the grace, O my God, to practice faithfully all these remedies. Because these are only general means applicable to all kinds of sins, give me also more specific ones to help me rid myself of the faults that I have discovered in myself and that I am about to confess, so that I may more easily avoid falling back into these transgressions later on. Every sin is a malady that calls for its own remedies. Be good enough to apply the most appropriate antidote to the sins that I have on my conscience at present and that I offer to you to heal and destroy them. Through my confessor make known to me the means you want me to take to be entirely delivered from this heavy burden that weighs me down.

### Act of confusion in consideration of God's goodness and the gravity of our sins

Clearly, O my God, you wish to save me because by the action of your grace and the remorse of my conscience, you are constantly urging me to give myself entirely to you, even after I have abandoned you by offending you in so cowardly a fashion. Does it not seem that you need me, although you are entirely self-sufficient and all your happiness resides in loving yourself? No doubt, you are infinitely good because you lack no true good and contain in yourself all imaginable perfections. Yet, I have dared to outrage and offend you!

The more I examine myself, the more confused I feel, seeing myself sullied with so many crimes and appearing so revolting in your sight. Will I remain much longer under the weight of so many sins? How well I understand now that whoever commits sin is the slave of sin. I beg your pardon most humbly, O my God, for bringing me down to such a state of degradation. I feel horror for myself in this wretched state, and I can no longer stand the sight of me immersed in sin. I resolve, therefore, to liberate myself from this slavery by renouncing absolutely all the sins I have committed and resolving never to fall back into them again. I beg you, O my God, to give me your holy grace to remain faithful to this holy resolution, for without your help I cannot do so.

### Act of contrition in consideration of various motives capable of arousing sorrow in us

How bitterly I regret having offended you so much, O my God, the God of goodness, who never wanted to do and who never has done me anything but good. I owe you everything I am, for you are the God of all creatures. I have made use of your gifts, what belongs to you and all you have given me, to offend you with. You gave me all I have and all I am, O my God, only to make use of it in your service. If I had committed only one sin, I would have made myself your enemy; I would have lost your holy grace and deserved hell. What will become of me, then, because I have committed so many sins?

No matter what good works I may have done since I fell into sin and remained in it, none of them is of any help for my salvation. Even if I had distributed all my wealth to feed the poor and exposed my body to the flames, unless I recover charity and the love of God, which I forfeited by my sins, all this will avail me nothing for my salvation. How can I, O my God, remain in this deplorable state? I can

no longer endure it. I beg you most insistently to give me your holy grace so that I may free myself from it entirely. Amen.

### Act of contrition

It is enough for me to know that sin displeases you, O my God, to will never to commit it again, for you should be and you are in truth the only object of my love. In the future I want to do nothing except in view of pleasing you; therefore, I ask you humbly to pardon all the sins into which I have unfortunately fallen in the past, especially since the last time I went to Confession. Because you are good and goodness itself, I feel all possible confidence that you will pardon me.

You are lovable, O my God, and everything in you, as well as everything outside of you and created by you alone, urges me to love you. It is for love of you that I hate sin and that I want to take the necessary means to eliminate it from my life and drive it entirely out of my heart so that nothing will be there any longer except what is agreeable to you.

### Another act of contrition and of a promise not to offend God any more

O my God, because you want my conscience to be pure and spotless, it is not possible for you to refuse me the graces I need to prevent staining my soul again by sin. I ask this of you with every ounce of my affection and from the depths of my heart, certain that I will obtain your help. At the same time, I firmly resolve never to offend you again. I propose to put this resolution into practice with an exactness and fidelity equal to your horror of sin and your goodness to me. I rely on your goodness, O my God, to lend strength and consistency to this protestation that I make to you because it is only from this same goodness that I can expect to draw the courage and the facility I need to execute what I have promised you.

### Prayer to ask God pardon for all our sins through the intercession of the angels and the saints

Will you not, O my God, take into consideration the prayers of the saints, who weep before you for the salvation of a poor sinner like me and who offer you all that they suffered to destroy sin, while uniting their pleas to the merits of Jesus Christ, your Son? Will you not heed your holy angels, especially my guardian angel, who prostrate

themselves before you in deepest humility and call out to you incessantly, "Holy! Holy! Holy!" to induce you to share with me something of your own holiness after you have removed sin from me?

Allow yourself to be moved, O my God, by such earnest prayers. It is true, I know, that I do not deserve this favor, but it is fitting that your goodness would grant it to me even though I have not merited it. This is what makes me feel sure that just as you cannot help doing us good, you will look upon me with a favorable eye, no longer consider my sins, and annihilate them all from your sight. Then will I be able to join with all your saints and cry out in a loud voice with them, "To our God, who is seated on the throne, all glory is due for saving us and delivering us entirely from our sins."

### Act of confidence that God, because of various considerations, will have the goodness to pardon our sins

Your goodness is so great, O my God, and your mercy is so all embracing that I feel sure you cannot disregard either but will indeed pardon me my sins. One consideration will tell you that you created my soul only to be on this earth a vessel of election, an object of your contentment and a source of your delight, and that it will enjoy forever the possession of you in heaven. You have given me being only so that I can love you, bless you, and celebrate your praise. It is proper to your goodness in my regard to give me back what the devil and my own malice have deprived me of. Now your unparalleled goodness will remind you of all the graces that you bestowed upon me and the love that you have always shown me. Your wisdom will convince you that you should not let these graces remain sterile in me.

Another reason is that your mercy, so ingenious in procuring the salvation of men, will make you remember that you sent your only Son to earth and that after becoming man, he died only to withdraw men from the abyss of sin into which they had so shamefully fallen and to merit all the graces that we need to preserve ourselves from sin in the future. Your mercy will constantly remind you that you will to save all men. Further, this will, which is as present and dear to you as your own happiness and glory, must not remain sterile within you. Allow yourself, O my God, to be moved by both these attributes; grant to them and to me also what they ask of you. Restore to me the right I once had to the glory that you destined for me with so much love and that Jesus Christ, your Son, merited for me by such agony and suffering. Amen.

### Act acknowledging that God will not forgive us our sins unless our will is determined not to offend him again

Although my attachment to my sins has become natural to me, it still seems, O my God, that you desire my happiness. You love to pardon me more than I desire to offend you, so filled are you with goodness and I with malice. Nevertheless, no matter how ready you are to forget my crimes, you will not pardon them, O my God, unless my will is constant and determined never to fall back into them again. In truth, without such a will, all penance is spurious; contrition is null, and Confession is sacrilegious.

How can I have such a will if you do not give it to me? Especially with regard to penance, you alone can bring it into perfect being and give me the will to perform it. Has it not happened before that I imagined I was sorry for my sins but really was not? I said and thought that I hated my sin, yet I still loved it because I wanted to offend my God or at least because the pleasure that I sought through my sin had not yet become obnoxious to me. Impress on my heart, O my God, true horror of sin, of what constitutes its object, and of everything that leads to it.

Give me a firm and determined will not to sin again, for without this resolution I would hate sin only in appearance. To strengthen my will in what is right, purify my heart of all the stains it has contracted through sin and renew within me the spirit of justice that I received from you in Baptism.

### Prayer to ask God for the grace of confessing all our sins and of overcoming all false shame

Divine Jesus, you did not feel ashamed to be taken for a malefactor and to look upon yourself as one, even though you were not such in reality. You did this only because you were good enough to take upon yourself all my sins to make up for them. Deliver me, I beg you, from the false shame that sometimes prevents people from stating their sins in Confession. Do not permit me to succumb to this temptation when I am confessing my sins.

I know, O my God, that when I go to Confession, I will be speaking to you in the person of the priest. Would I dare try to conceal from you what you already know far better than I because you read the depths of hearts and nothing that takes place in mine is hidden from you? Would I, by concealing a sin, want to expose myself to the danger of making a bad Confession? Would it not be better for me

not to go to Confession at all rather than add to my other sins a new sacrilege by confessing in this state and thus forfeiting forgiveness?

Give me, my God, openness of heart to disclose my soul's wounds to your minister so that he may remedy them and heal them. Give me enough simplicity to explain clearly and frankly to my confessor the number and the kinds of my sins and all the circumstances affecting them, which will allow him to know them as they really are without any disguise or diminution. Give me the grace to make a right use of the advice he will be good enough to give me, for it is only by using these two means, joined to true sorrow for having offended you, that I will merit to receive the grace of absolution and the pardon of my sins.

### Prayer to ask God for the grace of doing penance in this world for our sins

It is right, O my God, that if you show mercy to sinners, you should also exercise your justice on them because they have offended you. If you are good enough to pardon them, on their part they should suffer something to make up for their sins. It was no doubt for this reason that you drove Adam from the earthly paradise and obliged him to do penance for the rest of his life. You often punished the Jews also because of their murmuring, infidelities, and offenses. Moses, whom you chose to be the leader of your people, had to bear in this world the penalty of a few sins that he committed. Although the faults of Job, your faithful servant, were minor, you made him suffer more than we can imagine to repair them.

Exercise your justice on me, O my God, as you did on so many of the predestined, and punish my sins in this world. It is enough for me if you keep your mercy for the next life. No matter how severe the penance that it may please you to impose on me, I will always find it light, provided you grant me the forgiveness of my sins and your holy grace. This, O my God, is all I desire.

### Prayer to ask God for the grace of doing penance in proportion to the number and gravity of our sins

My God, you grant pardon of their sins only to those who are willing to satisfy for them. Let me share in the penitential spirit that animated Jesus Christ during his whole life and that so strongly affected Saint Peter after his sin. You know the gravity of my faults and, consequently, the sort of penance I should perform to obtain perfect and

entire remission of them. Thus grant me, I beg of you, the grace to satisfy for all the sins I am guilty of by doing penance that is sufficient and proportionate to them.

Inspire my confessor to impose on me the penance you have destined for me, a penance that will be a remedy to help me give up sin entirely and never commit it again. Give me also the docility I need to accept his advice and the penance he will give me with a humble disposition and a firm resolution of satisfying for my sins. I trust, O my God, that you will not refuse me your help in this. Because I have been through my malice a miserable sinner, may I be through your goodness a true penitent. Amen.

## Prayers After Confession

### Act of confidence that we have obtained pardon for our sins in the Confession we have just made

I believe, O my God, and I am confident that I have now recovered your holy grace. What a happy moment it was for me when I received absolution together with the pardon of all my sins! At that precious moment, you said to me, O Lord, what you once said to the poor paralytic, "Go, your sins are forgiven," or to the adulterous woman, "Go, and sin no more." I heard these words of truth as from an oracle. I impressed them deeply on my heart as a sacred seal barring the way to sin that may enable me to preserve the grace that you restored to me by your special goodness, notwithstanding my ingratitude and the great number of my sins.

O Jesus, once again I belong to you. No longer am I your enemy, nor has the demon any more rights over me. Never allow me, I beg you, to fall back into his clutches. Place your angel on watch at the door of my heart to defend it and to prevent the wicked spirit from ever taking possession of it again. Then, loving you alone on earth, may I have a firm hope of enjoying your presence for all eternity.

### Act of horror for sin, a prayer to ask God to maintain us in his holy grace

Now, O wretched sin, you have no part in me anymore, and by the mercy of God, I feel myself delivered from your yoke that overpowered me and made me so totally miserable. O my God, in the future

may I enjoy the pleasure of the liberty of God's children. Their whole happiness and satisfaction is to love you and to think only of you. You have restored me to your grace only to enable me to enjoy this advantage, but it would be little for me to have received your holy grace unless I also preserved it. This I cannot do without your help, but I trust, O my God, that you will not refuse it to me.

### Another act to express to God our regret for having remained so long in sin and to ask him to confirm us in his holy grace

I do not know, O my God, what I should admire the most: the goodness that you show in withdrawing me from sin or my negligence in extricating myself from this wretched situation. How could I have remained in the state of sin for a single day? How could you have endured my remaining in it for a single instant? I put your patience to the test by the hardness and insensibility of my heart. You often called on me to be converted and to give up my sins entirely; yet, I showed myself more docile in following the voice of pleasure than your voice within me calling to me from the depths of my heart.

Finally, the hour struck; you touched and softened my heart. You put an end to my anguish and my sins. How happy I should be if only I preserve the treasure of your grace! You know, O my God, that you have poured it into a fragile vessel, a heart only too prone to allow itself to be led astray and to undergo all sorts of misfortunes. Be my protector, and never allow to be dissipated this sacred treasure that you have entrusted to me.

### Act of thanksgiving to the eternal Father for restoring the robe of innocence to us, as the father of the prodigal son did

Eternal Father, your love and tenderness for sinners is without compare. I thank you for the goodness you showed me in bringing me back to you after I had made myself unworthy of you by my sins. You came seeking me, like the father of the prodigal son, and you clothed me once more with the robe of innocence with which you had endowed me and honored me in Baptism and which I had cast away by my own fault. You restored to me the right I had to your inheritance, and you are again ready to admit me to your table, to the festive banquet of your Son's wedding feast. I admire, O my God, the graces you give me and the happiness I enjoy after all my disorderly life.

It would have been honor enough for me to be treated like one of your servants, but you look upon me as your child as soon as I

come back to you. You elevate me by your presence, and you overwhelm me with your benefits, declaring all that is yours to be also mine and saying that if I persevere in your holy grace, I will enjoy the same happiness that you enjoy. Do not allow me, O my God, after receiving so great a favor, to abandon you ever again, to be unfaithful to you, no matter how slightly, or to lack submission to your orders.

### Act of thanksgiving to the Son of God for applying to us the fruits and merits of his Passion and death

O Divine Word, O uncreated Wisdom, you became man for love of us to save us and deliver us from our sins. I was lost without you, and I would infallibly have ended up in the abyss of hell if by your sufferings and death you had not delivered me from my sins. This is the benefit that I have just received by recovering, thanks to your merits, the grace that I had so unfortunately lost by my sins. How can I ever thank you enough for so great a favor?

I owe you, O my Savior, all possible gratitude, and your infinite mercy obliges me to proclaim aloud that you are today, in truth, my Savior. You have put me back into the bosom of your church, of which I had become, as it were, a dead member. At the same time, you have restored me to a share in all her privileges and in your divine Spirit. You have even given back to me all the rights that I had forfeited, and you did, indeed, show that you had come for sinners and not for the just because you took such pains to restore me to your grace and the liberty of God's children.

### Act of thanksgiving to the Holy Spirit for having restored purity of heart to us

O Holy Spirit, you inspired Jesus Christ in his reparation for our sins; you constantly appeal to sinners to be converted, and you maintain in the just and in the saints their love for repentance. I thank you for the goodness you showed in restoring to my heart the interior purity that you delight in and that is the object of your divine complacency. I thank you also for having detached my heart from sin after I had by my malice driven you out in so outrageous a manner, after I had so often saddened you, dwelling within me, by my disorderly life. You alone can destroy in me whatever the devil has brought into my soul and all the inclinations of my corrupt nature.

Because I wandered away from the right path by allowing myself to be led by my own spirit, I abandon myself and submit myself to

your direction, which will preserve me in your grace and inspire me to do the penance that my sins have deserved and that will remedy them. Do not abandon me, I beg of you, but allow me to trust that you will never again withdraw from me. As long as you are with me, I do not fear the outbursts of my passions, the wiles of temptation, the tyranny of sin, or the slavery of the demons. Thus I will strive to rejoice forever in true peace and tranquility of heart. Amen.

### Act of rejoicing with the angels and saints because we have recovered the grace of God

You said, O my God, that all heaven rejoices over the conversion of one sinner because all the angels and saints who dwell there hope that in this way the number of your elect will be increased, as well as the number of those associated with them in glory. Allow me, I beg you, to unite myself with them, to share in their joy even as I have shared in their prayers that have helped to raise me out of the mire of sin. It is most reasonable that I should show them my gratitude because they took part in my conversion; the joy that this furnishes them should be shared with me, too. With them I adore your divine kindness toward sinners and the extreme patience you showed for my sins.

By striving to have nothing but you in view in all I do, I will work to dissipate the darkness and clouds that have covered and darkened my heart because of my sins, so that it may appear before you in a state of purity somewhat resembling theirs. The pleasure and satisfaction they experience are all the greater the more ardently they desire my salvation and my increased happiness. With them I praise you for no longer remembering the most grievous crimes when a sinner turns to you, conscious of who you are and of all that you have done for him.

Like them, I penetrate to the depths of your divinity and there discern the sentiments of tenderness you feel for those who come back to your grace, and I admire your sharing with them all you possess that is most holy and exalted. Because their joy is only an overflow of the joy that you experience when I appeal to your infinite mercy, I, too, take part in the measure you desire in this happiness of theirs.

Following your invitation, I take the liberty of entering into the joy of my Lord. Like Saint John the Baptist, purified from sin when Jesus sanctified him in his mother's womb, I experience deep consolation because I belong to you and am united to you by your holy grace. I cannot help showing it externally; thus, in union with your saints, I will to sing with them and like them, "Now has the Lion of

the tribe of Judah vanquished the demon; he has triumphed over sin in me. Let us give him glory for this and honor for all eternity."

### Act of union with Jesus Christ, the penitent, to do penance with him and like him

Divine Jesus, you came to earth only to do penance for our sins. Permit me to unite myself to you and to do penance with you and in you. I need your divine Spirit for this; unless I possess him, my penance will not be sincere, true, or interior. It will not be effective except insofar as you give it strength, for it can draw its power and efficacy only from you. Nor will it be holy and pure unless it is an overflow of yours. Give it, O loving Jesus, these qualities and all the others needed to make it agreeable to the eternal Father.

Let your own penance cover mine with its shadow, or rather, let yours penetrate and inspire mine because it can merit nothing except what you won for me by your sufferings and death. I, therefore, renounce my own spirit. I abandon myself and surrender myself entirely to the guidance of your Spirit and to your direction, too, so that by acting only in you and by you, the penance that I perform may become yours, and you may do penance in me.

### Act to ask God for the grace to do penance throughout our life to satisfy God for our sins

Because we cannot persevere in good unless we love penance and practice it, I ask you, O my God, for the grace not to spend a single day without performing some penance for my sins. Your Son, Jesus Christ, although innocence itself, let no moment pass during his entire mortal life without suffering and doing penance. Saint John, his precursor, although he had been delivered from sin and completely preserved from it even before his birth, did not wish to appear on this earth except in the guise of a penitent. You know, O my God, how grievous my sins are and that in strict justice I cannot fully satisfy for a single one of them, even though I should suffer throughout my life. Give me, at least, a love for suffering.

Allow me to unite with the sacrifice of your beloved Son, whom you immolated for me on Calvary. Give me a share in his spirit of penance, and help me become like him in the practice of this virtue. Because he made himself our model in this regard on the cross and achieved the status of a perfect penitent, help me to represent him to myself often in this state, so that never forgetting what he suffered for

me, I may be moved by his example and resolve never to cease doing penance until I die. Because you, O my God, give me this desire, grant me also the strength and courage to put it into practice. Amen.

### Act to ask God for perseverance in doing right

O my God, could I have wanted to recover your grace for even half a day, a day, or a short time? You know my weakness, my inclination to sin, and that I cannot answer for persevering in piety even for a single instant. You alone can make me persevere in doing good, and I can obtain this favor only by prayer and the constant practice of good works. I know, O my God, that I can do all things with your help. So that my willingness not be lacking in goodwill, make it effective, I beg you, by giving me the grace to perform continually and uninterruptedly all that you command me to do.

Make me commit myself so firmly to the duties of my state and employment that I may never neglect them for any reason whatever. Make me always more faithful to practice the good that you in your goodness will inspire me to undertake. May I walk so promptly and resolutely in the path of all your holy commandments that I may not find anything difficult in them.

You alone, O my God, can confer this disposition on my heart. For this purpose give it a grace so powerful that it may not go counter to anything that you desire of it, and make it entirely docile to your guidance.

## Examination of Conscience That We Must Make Before Going to Confession

Because we are obliged to tell the confessor the number, we must ask ourselves how many times we committed each of the sins we have been guilty of.

### The First Commandment of God[31]

[I am the LORD[32] your God; you shall not have strange gods before me.]

### Less frequent[33] sins against the first commandment of God

Have I been unwilling to believe all that the church commands us to believe?
Have I doubted some article of faith?
Have I read any heretical books?
Have I through negligence remained ignorant of the main mysteries of the faith?
Have I consulted fortune tellers?
Have I tried to cure maladies in humans or animals by signs, writings, words, or superstitious actions?
Have I sinned more freely, presuming too much on God's mercy, or have I despaired of obtaining pardon for my sins?
Have I accused God of being the cause of my sins, saying that he failed to give me the graces I needed to avoid them?
Have I spent a long time in the state of mortal sin without seeking to recover the grace of God?
Have I dissuaded others from the service of God, led them into sin, and if so, what sin, and how many persons were involved?
Have I ridiculed or mocked priests, religious, or those who are devout?

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31. Although De La Salle does not give the text of each commandment, the text is provided here to help the reader understand his questions about each commandment. Exodus 20:2–17 differs slightly in its wording of the ten commandments from Deuteronomy 5:6–21; De La Salle follows the traditional wording and numbering of the commandments as summarized by Saint Augustine for baptismal candidates. Catholics and Lutherans, who take Exodus 20:1–6 as one commandment and Exodus 20:17 as two, follow this numbering system. Orthodox and Reformed usage differs slightly, as when the commandment to avoid adultery is number seven (Exodus 20:1–17, *The New American Bible,* 1995, 83–84; *Catholic Catechism,* 1994, 501–02). As a memory aid, students often learned the ten commandments in French as rhyming couplets.

32. The word LORD (usually in capitals) translates the Hebrew *Adonai* (my Lord) that the Jews, out of respect, substituted for the sacred name YHWH that God spoke when Moses asked, "Who should I say sent me?" (Exodus 3:14). YHWH (the *tetragram,* or four letters) can be translated as "Supreme Being," "the one who is," or "who causes to be." Originally without vowels, YHWH is usually written today with two vowels as "Yahweh." Inserting the three vowels *a-o-ai* from *Adonai* into YHWH produces *Yahowah*, or *Yehowah*. *Jehovah* is an offshoot of *Yehowah*. (*Webster's Third New International Dictionary,* 1961, 1213; *Catholic Encyclopedia,* 1991, 530; Exodus 3:11–15 in *The New American [Catholic] Bible,* 1995, 65.)

33. "Less ordinary" *(moins ordinaires)* is the literal translation; De La Salle means "less frequent" and, conversely, "more frequent" below.

Have I ever made a bad Confession because I had not examined myself sufficiently, because I did not accuse myself of all my sins, or because I remained in some bad habit or some occasion of offending God?
Have I received some other sacrament in the state of mortal sin? If so, what sacrament?
Have I failed to make my Easter Confession and Communion?

### More frequent sins against the first commandment of God

Have I omitted making acts of faith, hope, and charity?
When I could or should have prevented someone else from doing wrong, have I failed to do so?
Have I lacked modesty in church? Have I walked around or talked without necessity? Have I behaved without proper decorum?
Have I neglected to do the penance given me by my confessor?
Have I sought another confessor who gives absolution more readily or does not know me?
Have I failed to pray morning and evening, on my knees and with piety, and did this fault happen frequently?

## The Second Commandment of God

[You shall not take the name of the LORD your God in vain.]

### Less frequent sins

**We must always mention what sort of curse we uttered.**

Have I sworn to affirm something false or something of which I was not sure?
Have I answered a judge equivocally?
Have I sworn to do something without intending to do it?
After promising something with an oath, have I failed to carry it out?
Have I addressed insulting, degrading, or spiteful words to God or to some saint?
After vowing or promising something to God, have I failed to do what was promised?

### More frequent sins

Have I cursed and wished evil either to myself or to others?
Have I sworn by menacing someone?
Have I sworn without necessity?
Have I cursed and threatened anyone, and whom?

## The Third Commandment of God

[Remember to keep holy the Lord's day.]

### Less frequent sins

Have I performed forbidden actions on Sundays and obligatory feasts; for example, selling, buying, hauling goods, doing business, going to fairs, journeying to the country for business reasons, looking for work, and so on?
Have I made my household servants or other persons work without necessity? For how long a time?
Have I profaned Sundays or feasts by gambling, dancing, disorderly conduct, and other unseemly deeds? What were these deeds?
Have I failed to stop such profanation when I was bound to or able to do so?
Have I failed to hear Mass, either entirely or in part, or have I exposed myself to the danger of not hearing it?
Have I attended Mass or divine services with some evil intention in mind?

### More frequent sins

While hearing Mass, have I thought voluntarily of evil or useless things?
During Mass, have I read in my prayer book?
Have I talked during Mass? To how many persons? Have I looked around?
Have I failed to attend the parish Mass, Vespers, and the catechism lesson given there?

## The Fourth Commandment of God[34]

[Honor your father and your mother.]

### For fathers and mothers

### Less frequent sins

Have they commanded or advised their children to perform wrong actions, approved them for doing so, or praised them after they committed them?
Have they given them bad example by swearing, cursing, or using improper language in their presence?
Have they been negligent in securing a living for their children and providing them with what they need?
Have they had them sleep in the same bed with them?
Have they obtained benefices[35] for them for the sole purpose of enriching them?

### More frequent sins

Have fathers and mothers failed to bring up their children in the fear of God, to make them pray on their knees, morning and night, to have them learn the catechism, and to correct them when they were at fault?
Have they shown partiality to one or another of their children?
Have they brought them up in vanity and according to the spirit of the world?
Have they made them sleep all together, allowed them to do so, especially the boys and the girls, and at what age?
Have they cursed or struck them in anger?

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34. As his points show, De La Salle includes more than the usual duties of children to their parents. Following the Council of Trent, Saint Charles Borromeo, and others, he also stresses the duties of parents to their children, the responsibilities of employers and employees to one another, and the mutual obligations of spouses. De La Salle aims to educate the parents through the books their sons study while attending the Gratuitous Christian Schools.

35. De La Salle is referring to ecclesiastical benefices, such as the canonry he received when he was a boy.

### For children

#### Less frequent sins

Have I raised my hand or wanted to raise my hand against a parent?
Have I stolen money or anything else?
Have I failed to come to their assistance in their need?
Have I spoken disrespectfully of them?
Have I despised them in my heart?
Have I insulted or mocked them?
Have I wished for their death?
Have I failed to pray for them after they died?
Have I not faithfully carried out their last wishes?

#### More frequent sins

Have I shown a lack of respect toward my parents? How did I do this?
Have I spoken to or about them in a disrespectful way?
Have I disobeyed them? In what way?
Have I given them any cause for getting angry?

### For married persons

#### Less frequent sins

Have they observed the chastity and decency proper to married persons?
Have they insulted or cursed their spouse?
Has the husband wasted his own, his wife's, or his children's wealth?

#### More frequent sins

Have they disturbed the peace of the family by their impatience and bad humor?
Have they loved their spouse as much as they should?

### For men and women employers

#### Less frequent sins

Have they made their domestic employees work too much or on Sundays and feasts?

Have they failed to pay them their wages?

### More frequent sins

Have they been unconcerned about the salvation of their domestics?
Have they gotten angry with them?
Have they struck them?

### For servants

### Less frequent sins

Have they done harm to the property of their master or mistress or allowed others to do so?
Have they hated or scorned them?
Have they cursed them?
Have they wished for their death or for some other evil?
Have they helped their master perform some evil action?

### More frequent sins

Have they murmured against their master or mistress?
Have they given them occasion for losing their temper?
Have they disobeyed them or failed to obey them willingly?
Have they spoken ill of their master or mistress?

## The Fifth Commandment of God

[You shall not kill.]

### Less frequent sins

Have I struck, wounded, or killed anyone or entertained the desire to do so?
Have I hoped that another person would die or lose his fortune?
Have I entertained hatred or ill-feeling toward anyone? How long did this last?
Have I out of hatred refused to see, greet, or speak to someone?
Have I refused to be reconciled with an enemy?
Have I rejoiced over the evil that has befallen another?

### More frequent sins

Have I failed to show signs of friendship to someone, for example, to my parents?

## The Sixth and Ninth Commandments of God

[You shall not commit adultery; you shall not covet your neighbor's wife.]

Have I performed or desired to perform any impure acts?
Have I taken pleasure in imagining improper deeds or objects?
Have I taken pleasure in looking at indecent objects?
Have I given another sensual kisses?
Have I touched myself or another to provoke indecent pleasure? With what sort of person?
Have I used indecent language or taken pleasure in hearing it?
Have I sung indecent songs? Was it in the presence of others?
Have I kept any indecent pictures at home? Were they an occasion of indecent thoughts?
Have I read bad books?
Have I, either by advice or otherwise, helped another to commit sins of impurity?
Have I dressed in a way contrary to modesty and decency?
Do I have or have I kept any letters or other reminders of a sinful attachment?

## The Seventh and Tenth Commandments

[You shall not steal; you shall not covet your neighbor's goods.]

Have I stolen anything? What was it?
Have I neglected to give back what I took or anything that belonged to another?
Have I for some time delayed in returning such an object? For how long?
Have I caused some damage to anyone? Have I repaired the damage even if I did not profit by it?
Have I ordered or advised someone to do some harm or damage to another? What was it?

Have I cheated at cards?
Have I retained something I found? Was I unwilling to return it? Did I make any effort to find its owner?
Have I desired to obtain another's property in an impermissible manner?
Have I desired another's death or some other evil with this in view?
Have I sold anything for more than it was worth or bought anything for less than its true value?
Have I sold anything at an exorbitant price because the sale was on credit?
Have I bought anything, suspecting that it was stolen?
Have I bought anything from someone who had no right to sell it, for example, from children in a family, servants, and so on?
Have I, as a merchant, deceived my customers by substituting articles, falsifying them, adulterating them, or concealing their defects?
If I have been cheated in buying something, have I tried to resell it, deceiving others in my turn?
Have I used false weights and measures?
Have I tried to ruin another's business by slandering his merchandise?
Have I, as a workingman, failed to labor faithfully, done my task badly, or charged more for it than it was worth?
Have I used properly the material given me as agreed upon regarding quality and quantity?
Have I kept some of what was entrusted to me, on the pretext that I was not being paid enough?
Have I, as a day laborer, spent my time as usefully as I should have?

## The Eighth Commandment of God.

[You shall not bear false witness against your neighbor.]

Have I told lies, whether to harm someone, to please him, or just as a joke?
Have I reproached someone with his defects, whether they were true or false, known or secret, or in private?
Have I spoken ill of or scorned anyone?
Have I caused estrangement between persons by bearing tales?
Have I divulged secrets? Have I opened or read letters not addressed to me?
Have I made fun of anyone? How?
Have I listened to slander about others? Did I do so with pleasure or out of human respect?

Have I judged another rashly? How?
Have I told others about the unfavorable judgments I formed regarding certain persons?

## The Seven Capital Sins

### Pride

Have I entertained too high an opinion of myself? About what? Did I brag? Have I despised others?
Have I wished to exalt myself over others?
Have I desired to be esteemed by people, and have I performed any good deeds to win approval?
Have I desired a certain position or dignity to be more highly considered by others?
Have I wished to appear better than I am?
Have I preferred my judgment to that of others?

### Avarice

Have I been too attached to the goods of this world?
Do I spend most of my time thinking about how to make or accumulate goods?
Have I shown myself insensitive to the poor?
Have I refused to give them alms when they were in need and I was able to do so?

### Impurity

We have not placed any points here regarding impurity because we have explained above what concerns it in discussing sins that we can commit against the sixth and the ninth commandments of God.

### Envy

Have I felt glad over the misfortunes that happened to another person?
Have I felt put out over the success that another person has met with in his enterprises, because he was highly esteemed by men or because he had more virtue or talent than I had?

### Gluttony

Have I eaten and drunk without necessity and to excess? Has it affected my health, caused me to lose the use of reason, or given scandal?
Have I committed sin while drunk? What sort of sin?
Have I tried to make others drink to excess? Have I been the cause of their getting drunk either by encouraging them to drink or by selling them more drink when they had already had enough?
Have I eaten and drunk solely for pleasure, either by seeking out the most exquisite foods or by having them prepared in exotic ways?
Have I eaten foods forbidden on Friday, Saturday, or fast days?
Have I failed to fast on the appointed days? What excuse did I have?
Have I eaten at collation[36] more than was permitted or foods other than those allowed?
Have I caused others to break the fast?

### [Anger][37]

Have I yielded to anger, impatience, or ill humor?
Have I, under the influence of a fit of anger, uttered arrogant words or insults, corrected anyone too bitterly, started a quarrel, or exchanged blows?
Have I taken revenge on someone either by physical violence or by calling in the law?

### Sloth

Have I wasted my time in doing nothing, doing evil, or doing useless things?
Have I grown bored with the service of God? Has this prevented me from doing some good actions? What are these actions?
Have I through negligence or laziness failed to fulfill any obligations?

36. Collation is a light meal, allowable on days of fasting.
37. This heading is missing in the printed French text.

# Instructions and Prayers for Communion

## Explanation—the doctrine of the church on the sacrament of the Eucharist

To be properly disposed to receive the sacrament of the Eucharist, the first thing we must focus on is to know the teaching of the church concerning this sacrament; we should be perfectly familiar with this doctrine if we wish to profit by receiving Holy Communion. This is the first preparation required for this sacrament.

This sacrament is called Eucharist, which means *grace,* or *thanksgiving.* It contains the body, blood, soul, and divinity of our Lord Jesus Christ under the appearances of bread and wine. By the "appearances" of bread and wine, we mean that which makes the body and blood of Jesus Christ in the Eucharist appear as bread and wine to our eyes and to our other senses, for example, taste, color, shape, and so on.

Although the matter used in this sacrament is bread and wine, the church obliges us to believe that after the priest (who is the minister of this sacrament) has pronounced the words of consecration over the bread and the wine, there remains no more bread or wine. The bread has been changed into the body and the wine into the blood of Jesus Christ. Thus, what seems to our eyes to be bread and wine is instead the true body and the true blood of Jesus Christ, hidden under the appearances of bread and wine.

This changing of the bread into the body and the wine into the blood of Jesus Christ takes place at holy Mass when the priest has pronounced over the bread the words, "This is my body," and over the wine, "This is the chalice of my blood." We call this change transubstantiation, a word that indicates the changing of one substance into another.

The blood of Jesus Christ, along with his body, is contained under the appearance of bread; in like manner the body of Jesus Christ is contained under the appearance of wine because Jesus Christ is living; therefore, his body and blood cannot be separated from each other.

Furthermore, someone who communicates under the appearances of both bread and wine, as the priest does during holy Mass, does not receive anything more than if he had communicated under the appearance of bread alone, as laypeople do. For there is nothing

additional under both species than under a single one, nor is there anything more in all the consecrated hosts than in a single one. Therefore, no matter how small a fragment of the host we receive, we receive the body of Jesus Christ whole and entire. The body of Jesus Christ, although much larger than the host, is present whole and entire in the host and in every particle of the host, however small it may be. When a host is divided, the body of Jesus Christ remains whole and entire in each particle that has been broken off or has fallen from that host, just as it was in the whole host before it was divided.

All this is made possible by the almighty power of God, which is displayed in a most surprising manner in this sacrament. We cannot see the body and the blood of Jesus Christ in the Eucharist. What we see, touch, and taste are only the appearances of the bread and the wine; yet, we truly eat the body of Jesus Christ, and as soon as we have consumed the appearance of bread in our stomach, Jesus Christ ceases to be present in us by his body. He remains with us by his grace as long as we refrain from offending God by mortal sin.

### Why the sacrament of the Eucharist was instituted; our obligation to receive it

When Jesus Christ instituted the sacrament of the Eucharist, he had in view only the promotion of the spiritual good of our souls. His first intention was to give us and leave with us for all time, as he testified, a perceptible mark of his great love for us. Indeed, could he have proved it to us in any better way than by giving us his body to eat and his blood to drink? We owe him, then, profound thanks for this great honor that he has done us.

Another motive Jesus Christ had in mind in instituting this sacrament was to give us an easy means of recalling his Passion and death, so that thinking frequently of all his goodness, we might be powerfully incited not to fall into sin and to do penance for the sins we have committed.

He gave us his body in this sacrament under the species of bread and his blood under the species of wine, thus indicating that he intends them especially to be the food of our souls. This is why we cannot dispense ourselves from receiving the Eucharist: our soul, to live, needs to be nourished just as our body does. For this reason the church has always held that receiving the body of Jesus Christ in the Eucharist is an act of religion and an obligatory one.

We call this action Communion, the word Saint Luke uses in the Acts of the Apostles, because in this action Christians manifest the

union they possess among themselves by eating the same bread, and they also unite themselves intimately with Jesus Christ by receiving his sacred body under the species, or appearances, of bread.

In the early church, Christians received Communion frequently; the Acts of the Apostles tells us that the first disciples did so every day. Following the universal custom that lasted for several centuries, all the faithful used to receive Communion at every Mass they attended. A decree attributed to Pope Saint Anacletus[38] states that all should receive Communion after the Consecration unless they want to be dismissed from the church. He added that the Apostles had so decreed and that such was the practice of the Roman church. However, at that time there was no positive precept of the church obliging the faithful to receive Communion; the fervor of the faithful was so great that there was no need to command them to fulfill this duty.

As time went on, this custom changed; because the Christian people's fervor slacked off considerably, several Councils were obliged to prescribe Communion three times during the year: at Easter, Pentecost, and Christmas. Because these decrees were no longer generally observed, the Lateran Council,[39] in 1215, limited itself to obliging the faithful to receive Communion at least once a year during Paschal time, under pain of mortal sin. The Council of Trent[40] renewed and confirmed this decree.

To fulfill this obligation imposed on the faithful by the church, everyone must receive Communion in his parish; we must be in the state of grace, for we would not fulfill our duty of receiving Easter Communion by an unworthy Communion, which the church and Jesus Christ would only view with horror.

## Advantages derived from the frequent reception of the body of Jesus Christ in the Eucharist; the effects this sacrament produces in individuals

Although the church obliges the faithful to receive Communion only once a year, it is not her intention that they should limit themselves to doing this so rarely. The Council of Trent assures us that it desires all to have such a great respect for and such a deep devotion to this adorable sacrament that they may be disposed to receive it often. Thus it will be the life and support of their souls. Moreover, strengthened

38. Anacletus, or Cletus, pope and martyr, c. 79–92.

39. Fourth Lateran Council (1215); other ecumenical councils held at the Lateran were in 1123, 1139, 1179, and 1512–17.

40. Post-Reformation Council (1545–63).

by its power and vigor, they will pass on from this wretched life to the heavenly homeland, where they will eat the same bread of angels.

From this we should conclude that the church desires that to receive Communion frequently, her children should have an exceptional sort of piety. The principal fruit for them to draw from frequent Communion is that it should become the support of their soul and that by the vigor it imparts, it should help preserve grace and give, as it were, a pledge of eternal life.

Saint Francis de Sales,[41] wishing to illustrate how often each person should receive Communion, points out the different dispositions needed to communicate more or less frequently. Following Saint Augustine, he says that he neither praises nor blames those who communicate daily, but he does advise communicating every Sunday. No one, he adds, should spend a month without receiving Communion. For this, he declares, we should have no mortal sin on our conscience nor nourish any affection for venial sin. The daily communicant, he affirms, should have overcome most of his evil inclinations and yet should act only with the advice of a wise and enlightened confessor.

The Council of Trent teaches the principal advantages that a soul derives from frequent Communion: because Jesus Christ instituted this sacrament for the spiritual nourishment of our soul, it maintains and fortifies his life in it. Further, it makes the soul live with the life of Jesus Christ, who said, "He who eats me will live by me." Because our soul's inclination toward sin is so strong that we constantly need to be upheld and to take on new strength not to succumb to the temptations that assail us daily, it is imperative for us to eat frequently of this bread of life.

When we partake of this sacred mystery, says the Council of Trent, we also have the advantage of finding in it a preservative that shields us from our daily faults and from mortal sins. Our Communion with the body of Jesus Christ, says that same Council, is also a pledge of future glory and eternal felicity for us: when we possess Jesus Christ and are one with him in the Eucharist, this union prepares us for the happiness we will enjoy in heaven, where we will possess God in himself, visibly and eternally.

This sacrament also symbolizes the unity within the body of the church, whose head is Jesus Christ. He willed that we should all be joined together, just as members of a body are united to one another.

41. Saint Francis de Sales (1567–1622), bishop of Geneva, preached over 4,000 sermons and wrote extensively (26 volumes). *Introduction to the Devout Life* and *Treatise on the Love of God* are among his best known spiritual writings. This saint strongly influenced De La Salle.

He unites us so intimately with himself in Communion that after consuming his sacred body, we are in him and he is in us, as he declared in the Gospel, so that we become, as it were, one with him. It is, then, important to receive Communion often to enjoy all these benefits.

## Dispositions needed to receive the sacrament of the Eucharist properly

To receive Communion well, we need two kinds of dispositions: some are necessary; others are concerned with propriety. The necessary dispositions are those without which we must never receive Communion; otherwise, we would commit a sacrilege. There are two such dispositions: to be free of mortal sin and to be fasting. Those who receive Communion in the state of mortal sin commit a sacrilege, one of the most heinous sins we can commit and one that the holy Fathers compare with the crime of Judas and the Jews who crucified our Lord. This is why those who wish to receive Communion and who have committed some mortal sin must first go to Confession.

To receive Communion, we must also have neither eaten nor drunk anything, however little, since midnight before the day on which we wish to communicate.[42] Failing this, we would commit a sin no less grievous than if we received Communion in the state of mortal sin. The sick, however, can receive the sacrament of the Eucharist without fasting, provided it is given to them as the Viaticum.

The dispositions of propriety for receiving Communion are not so necessary that we would commit a sacrilege if we communicated without them, but it is extremely fitting that we should have these dispositions if we wish to receive abundant graces in this sacrament. If we lack these requirements, we would be well advised not to approach the sacrament.

The first disposition is to be free from venial sin, for we would sadden Jesus Christ if we received him with a heart not fully detached from sin.

The second is to have the purest intention, not approaching the holy table out of human respect, from some secret desire to be more highly considered, or even to procure spiritual consolation for ourselves. All these motives are unworthy of so holy an action.

The third is to have deep faith because this sacrament is a mystery of faith, and Jesus Christ pours out his graces in abundance only on those who receive him with full faith.

42. Vatican Council II, for pastoral reasons, relaxed this rule of fasting from midnight. Fasting is now required for one hour.

The fourth is a respectful fear, arising from the conviction of our unworthiness in the presence of the grandeur and infinite majesty of the God whom we are about to receive and from the realization of our nothingness and sinfulness, which should lead us to humble ourselves and remain in a state of confusion.

The fifth is a burning love for God and for our Lord Jesus Christ, which should make us desire to unite ourselves to him in this sacrament.

The sixth is great fervor, which enables us to receive Communion as devoutly as possible.

However, one disposition that would seem to be more than appropriate is to prepare our heart adequately before receiving Jesus Christ in the Eucharist and to thank him for a fitting time, say half an hour, after receiving Communion.[43]

It is indeed disgraceful and shows little love for God and a weak faith in the sacrament of the Eucharist to present ourselves at the holy table with no preparation and to leave the church as soon as, or almost as soon as, we have received Communion. It would be much better not to go to Communion at all than to do so in such a manner.

This preparation before and thanksgiving after Holy Communion consist, above all, in making various fervent acts relating to the happiness and the grace that we are about to receive or have just received in Communion. Because many persons find it difficult to make such acts by themselves, we here present a sufficient number of prayers so that they can occupy the mind and enliven the heart by praying them for a sufficiently long time. These acts are found below.

## Prayers Before Communion

### Act in which we recognize that Holy Communion is the sovereign remedy for all our wretchedness and weakness

You know me, O my God; you know that I am the weakest of your creatures, the one most apt to fall into sin, the one who remains the least moved when I am in that sorry state, and the one least capable of arising from it by myself. I lay my weakness before you, although you know it better than I do, so that you may give me the energy I

43. After Communion on Thursday and Sunday, De La Salle has the Brothers spend half an hour in thanksgiving.

need to break away from my faults, uphold me in doing good, and prevent me from falling into my sins again.

Your love, O my God, led you to find an infallible remedy for all my wickedness. You sent your beloved Son into this world to suffer and die for us. By a provision of your wisdom that surpasses all our understanding, you left him with us forever in the sacrament of the Eucharist to renew the memorial of his Passion and death and to give himself entirely to us in Holy Communion.

There, O divine Jesus, filling my entire soul with you, you infuse strength into me that I can find only in you. There you restore life to me, a new life that enables me to perform actions worthy of you and agreeable to God. Because I consider this sacrament as the greatest advantage I can enjoy on this earth, I can no longer delay in receiving you and having recourse to so powerful a remedy. You know the dispositions I must have to benefit by Holy Communion; give them to me, I beg you, and let them be what you desire.

### Act in which we acknowledge the dispositions we must have to receive Communion

If it is true, O my Savior Jesus, that the principal dispositions my heart needs to receive you in Holy Communion are great interior purity, ardent love for you, tender devotion in paying you my homage, and a special affection for virtue, who will give me all these graces if not you, O divine Jesus, whom I am about to receive? If I need to possess them before receiving you, it is doubtless up to you to pour them into my heart because you know that I cannot conceive them of myself.

You, the Master of all hearts, can do this in a moment. As for preparing my heart to receive these favors, I must offer it to you contrite and humbled. Yet, who but you can give me this contrition? All I can do, then, O my God, is to ask this favor of you. But how can I even ask for it of you in prayer if you do not favor me with the Spirit of prayers, your divine Spirit, who deigns to pray in me and for me? You see, O my God, what I am capable of and that I can do nothing more than what I am: nothing before you and in your presence. Moreover, the whole preparation that I can muster to receive you in this sacrament is to say to you, "My heart is ready, Lord, to receive your graces. Purify it, and make it worthy to be your dwelling place."

### Act in which we ask God for purity of heart, the first disposition needed for making a good Communion

It is only right, O my God, that he who wishes to receive holiness itself should possess holiness in himself and that you, who are holiness incarnate, should abide only in a heart that is holy. There should be some proportion between the one who receives you and the one who is received. You cleansed me of sins by the Confession that I made of those I had committed. Free me also from all the remains of sin found in me; let there not persist in me any habit or inclination to sin. From this moment, may I conceive such great horror for sin that nothing may ever make me commit it again. Henceforth, let there be only holy thoughts in my mind and holy affections in my heart. May my mouth utter only holy words, and may I never perform any actions that are not entirely agreeable to you. Because you wish my heart to receive you and it must be holy to do so, give it, O my Savior, what you desire to find in it.

### Act in which we ask for an ardent love of God, the second disposition needed for receiving Communion well

O divine Jesus, you gave yourself to us in the adorable sacrament of the altar out of love. Your great love for us led you to institute this sacrament. What holier dispositions can I bring to the reception of this sacrament than to love you with all my heart and return to you love for love? I wish to place myself in this disposition now with the help of your holy grace. Yes, my God, I want to love you and to live only to love you because you created me only for yourself.

Is there anything that I could love on earth? Creatures are not able to satisfy me. You alone can fill and slake my heart. Replenish it today, then, at this very moment; let it overflow with the abundance of your divine love. When you come to me as a loving God, may you find a loving heart to receive you, one that can unite itself entirely and remain forever one with you.

### Act in which we ask God for a tender devotion to our Lord Jesus Christ, the third disposition for receiving Communion well

Behold me, O my Savior Jesus, paying you my homage to dispose myself to receive you because you deign to honor me by your presence. It is also your will that I should honor you by my respect and my humble adoration. True, the honor I can pay you is little enough,

but in your goodness and your love for me, deign to make up what is wanting to me. Help me by disposing me to render you the honor that you desire of me. What greater homage can I offer you than to annihilate myself before you and proclaim your excellence in this adorable sacrament? All creation bends the knee at the sight of this incomprehensible mystery; the angels prostrate themselves before you and pay you worship; they veil their faces, dazzled by the refulgent glory that you there display. I, miserable sinner that I am, in what posture, in what condition, should I present myself before you? I will plunge deep into my nothingness so that I may no longer appear before you. I wish to destroy in me whatever there is of myself and thus dispose myself to receive in abundance the graces you wish to give me in Holy Communion.

### Act in which we ask God for a great affection for virtue, the fourth disposition for receiving Communion worthily

Divine Jesus, you take pleasure in causing those who love to receive you in Holy Communion and who do so often to progress from virtue to virtue. Give me the grace to receive you today only to obtain and possess your virtues. They are the wealth and treasure I should amass in this life because they are all that will remain to me in the next and help me belong to you more fully. Is anything better calculated to procure virtue for me than to unite myself to you in Holy Communion? Is there anything you will bestow on us more willingly? I beg of you, prepare my heart to receive this grace, and may there be nothing in it that could place any obstacle in your way.

Let me today receive in Holy Communion the virtue you will deign to enrich me with in all its purity and extent. You know which one I need the most and which is most fitting for me. This is the one I beg you to impart to me and that I will endeavor to prepare myself for. You are so kind that you do not take pleasure in coming to a soul without bringing it some present. O Jesus, if it is your pleasure to give, it is my pleasure to receive from you. I know that when your sacred body is no longer within me, you will leave behind some pledge of your goodness. Because you love to find your own virtues in our souls, I, too, must desire you most ardently to fill mine with them. I expect this favor from you; I desire it with all my heart, and I beg you that this desire may prepare me to receive you.

### Act in which we ask God for purity, the preparation of the body for receiving Communion well

If it is true that I need interior purity so that my heart may be ready to receive you, my obligation to prepare my body, which will be your dwelling place when you come in Holy Communion, also incites me to make it pure, not only in deed but also in thought, and to do away with whatever might tarnish in me the brightness of the virtue of purity. You, who are purity itself, give me what is most resplendent in this virtue. Send your holy angels, the purest of all your creatures, to cleanse not only my lips but also my whole body so that there may be nothing in me that is displeasing to you and that might sully the holiness proper to you. You did not want David and his soldiers to eat the holy bread[44] until they had purified themselves. What grace can I hope to receive from you; what benefit can I derive from Holy Communion if I approach your holy table without being, in fact, as pure as possible? You alone, O my God, can impart this disposition to me because no one can possess this virtue unless you give it to him.

### Act of faith in the real presence of Jesus Christ in the Eucharist

My loving Jesus, you conceal yourself from our eyes beneath the fragile appearances in the adorable sacrament of your body to remain the more readily among us. You spoke, and it was done. Similarly, your body becomes present for us, thanks to three or four words. This is one of the most amazing effects produced by your almighty power, which daily shows itself in natural prodigies and miracles of grace.

One of the most ingenious discoveries of your love gives us, as far as possible, a share in your divinity. I believe without any doubt that you have come into this world to save us. I do not see you or touch you, nor is anything of what is hidden beneath this thick veil apparent to me; nevertheless, like Thomas,[45] I acknowledge with confidence that you are my Lord and my God.

### Another act of faith that expresses the manner in which Jesus Christ is present in the Eucharist

Faith alone, O my Savior Jesus, is my guide in the sacred mystery of the Most Holy Eucharist. Furthermore, faith alone, which blinds my mind and leads it to simple submission to God's word, makes it rec-

44. 1 Sam. 21:6.
45. John 20:28.

ognize and avow with all simplicity in the presence of all the angels and saints that beneath these deceptive appearances resides the God of my heart, my only hope. Let anyone who wishes say that this is only the figure or representation of your body; the faith with which my spirit is driven obliges me to affirm that it is you. It is true that you are in heaven, yet you make yourself present at this moment on the altar. I cannot grasp this, but I believe it. You are here living although without movement. You are here acting in and for us without any external motion apparent to us; nevertheless, here you give us sensible signs of your love, and we find in this sacrament the summary and compendium of all your marvelous deeds. I confess this; I believe it simply and without any examination, and that is all, O my Savior, that I can tell you.

### Act of adoration based on a simple view of faith

If I do not see what is so great in this sacrament, O my Savior, it is because you hide yourself from my gaze, wishing thereby to test my faith. But no matter how deeply annihilated you are here, nothing will prevent me from rendering you the duty of deepest respect and from telling you, with a mind entirely blinded and submissive, that I know no other God but you. Furthermore, whatever the state in which you are, all honor and glory are due to you from all creatures. Because I cannot pay you all that I owe you, I beg you to be pleased to accept what I offer you with all the love of my heart: namely, all that I am and all that can be pleasing to you in me.

### Act of adoration and union with the holy angels to adore Jesus Christ in this sacred mystery

You are, O my Savior Jesus, as adorable in this sacrament as you are in heaven, and you are as lovable now as you were on earth. I do not recognize you or see you here, but I know that you are indeed present, and I adore you in this sacrament. The angels, full of the glory that is yours here, descend from heaven to prostrate themselves before you dwelling in this incomprehensible mystery.

Sinner though I am, permit me to unite myself and to acknowledge with them in the simplicity of faith that in you everything is adorable in this sacred mystery. Here, briefly stated, you join together at the same time greatness and lowliness, humiliation and exaltation. The splendor of your glory joins with what is most insignificant, God with his own creatures. In a word, so many disproportionate

things are involved that all I can do is to say with humility and submission of spirit, I believe and I adore.

### Act of desire to receive Jesus Christ in the Eucharist because he is the one consolation of people on earth

Is there anything that I can desire in heaven, O my God, except you, who are all the happiness of the saints, just as you are for yourself the unique object of your own happiness? What could I also desire on the earth if not to possess you and unite myself to you, O my Savior Jesus, in Holy Communion? By this sacrament I obtain all the treasures of grace and become entirely one with you in an inexpressible manner. God in himself and Jesus in the Eucharist are the whole consolation of the saints, both in heaven and on earth.

You established your throne in heaven, O my God, to dwell there eternally and to allow all your saints and angels to share in your glory. You also established on earth a throne for Jesus Christ, your Son, in the most holy sacrament of the altar, to which he descends in all his glory and majesty, even though veiled and hidden from our eyes, so that he may be adored by your faithful on earth and may communicate himself to them and let them share in his abundant graces. O my God, sinner though I am, may I share in the profusion of graces poured out by your divine Son in this sacrament.

### Another act of desire to receive Jesus Christ and his divine Spirit in Holy Communion

I do not understand, O my Savior, how I can dare desire you to come to me, filled as I am with so many defects and imperfections that you can with difficulty suffer me in this wretched state. But when I think that my heart has been consecrated to you and that your divine Spirit took possession of my soul in Baptism; when I think that I am bound to live and to let myself be guided by this divine Spirit, and when I consider that although I cannot receive Confirmation a second time to welcome him again after losing him, I can receive Communion many times, even daily, so that you may pour him out upon me.

This thought, O my Jesus, keeps me from losing heart in spite of all that is wrong with me. Come, then, and take possession of my heart once again, and leave in it your Holy Spirit as a pledge of your love. May he govern its every motion, restrain all its passions, and leave in it no inclinations except for what is good. I look forward to this precious moment; I hope you will afford me this consolation, and

this is what makes me cry to you, "Come, come, do not delay," for I sorely need your help.

### Another act of desire to show our great eagerness to receive Jesus Christ, in which we plead with him to grant special favors

How happy I am, divine Jesus, to receive you today in this adorable sacrament and how fitting it is that I should sigh continually after so great a privilege. Come to me then, O my Savior, and remove from my soul whatever may prevent you from abiding in it. Do not reproach me for my lack of faith if I, like the leader in the Gospel,[46] beseech you to come quickly to my help, for you are more eager to come than I am to welcome you, and you desire nothing more than to fill my soul at your coming with all kinds of benefits.

It is true that I demand signs and miracles, but I ask only, for my heart's conversion, the frequent infusions of your grace, a will that seeks only to please you, and an unshakable firmness in doing good. Such, O my Jesus, are the miracles that I desire and that you will to accomplish in me. These marvels of grace reveal your glory and exhibit it to all your creatures. I believe on your sole word that it is you who are about to come to me. By producing the graces I ask of you, grant me also a reason to proclaim publicly that you come to me as my Savior because I will be among those for whom your death and the reception of your divine sacrament will not have been in vain.

### Act of humility and confidence that we should make when we are about to receive Communion

Divine Jesus, you urge me to receive you into my heart. Should I, like the centurion,[47] say to you, "Lord, I am not worthy that you should lay aside your glory, that you should make yourself so abject, and that you should come to me under the appearances of a mere creature"? I do not deserve that you should come to me at all, under whatever form or in any manner. Should I, like Saint Peter, say to you, "Go away from me, Lord, for I am a sinful man"?[48] Because you will find nothing in me worthy of you, should I then decline the favor that you wish to do for me?

I know, O my Savior, that I should indeed do this if I considered only what I am, but taking into consideration your goodness, which is

46. Jairus: Matt. 9:18; Mark 5:23; Luke 8:41.
47. Matt. 8:6; Luke 7:6.
48. Luke 5:8.

infinite, and the tender love you have for me, I prefer to go forward to meet you, like Martha and Mary Magdalene,[49] and to say with them, "If only you had come sooner, my soul would not have suffered death."

I will even say to you more than they did, "Give me life," because you are, as you told them, the resurrection and the life."[50] If it is true that you come to give us the life of grace in abundance, give me now such a fullness of grace that my soul may become invulnerable to the weapons of sin. Despite my past inclination to evil, may it be kept far from me in the future, thanks to my heart's firm resolve never to transgress again.

## Prayers After Communion

### Act of admiration at the goodness that Jesus Christ shows in coming to us, in which we ask him to purify our hearts

How is it that I possess the joy that my Savior and my God should visit me? God comes down and makes himself tiny in his creature. Innocence itself unites itself to a sinner. O divine Jesus, was it not repugnant for you to bring your sacred body into my body? Did you not experience distaste in coming to dwell in a heart so often sullied by sin? You set aside your greatness to come to me, you veil the splendor of your glory, and you bridle your almighty power so that you seem to be doing nothing. Because you were good enough to come to me, divine Jesus, do not let your omnipotence remain entirely idle. Renew in me the same prodigies that you wrought in Zechariah's house when you went there to visit Saint John, whom you caused to leap for joy in his mother's womb. You gave him innocence, which he lacked previously, and you filled his mother with your Spirit.[51]

Give me, too, a thrill of joy, a foretaste of paradise, and make my spirit rejoice forever in the love of God, my Savior, even though I am still in the bosom of my holy mother, the church. Restore to me full possession of the innocence that I have so often lost, and make my heart as pure as it must be; fill it with your divine Spirit so that he may guide me in all my actions. After purifying my heart, purify my

49. John 11:21.
50. John 11:25.
51. Luke 1:40–41.

body, too, my mouth and my lips, through contact with your sacred body so that when nothing remaining in me is not purified, you may be able to fill me wholly with your blessings and graces.

### Act of faith and of admiration before the abasement of Jesus Christ in the Eucharist

How admirable it is, O Incarnate Word, that you willed to enclose your divinity in a tiny human body, in the womb of a virgin! But it is far more amazing that by wishing to give yourself to me, you should have concentrated all that you are—your greatness, your wisdom, your divinity—in a tiny host under the appearance of bread. There you are indeed unrecognizable, and faith alone can make known what you really are. Faith, enlightening my mind and leading it on the path that you have traced out for your church and that must serve as our guide, assures me that what I have just seen and tasted is in no way what you are. Yet, it is you whom I have just consumed and who took up your abode within me. In this faith I recognize you as my God, from whom I have received all and to whom I owe all that I am.

### Act of adoration in which we beg Jesus Christ to join all creation with us in worshipping him

I adore you dwelling in me, O Savior of my soul, and I pay you the deepest veneration that is due to your divine majesty. I cannot help admitting that although the splendor of your divinity makes you entirely adorable in heaven, your abasement in coming to me obliges all creatures to pay you their due homage in me. Let them all, then, join with me in blessing and praising you while you reside in me. Give them all a single voice, joined with mine, that may rise even unto you. May it be heard by the whole of heaven and earth as we say, "All honor, thanksgiving, and praise are due to him who, being God, Wisdom, and Power itself, has deigned to annihilate himself by coming to a mere creature."

### Act in which we both recognize our happiness in possessing Jesus Christ within us and call all creatures to bless him residing in us

If the woman in the Gospel rejoiced because she had found her lost coin,[52] what joy should I not feel when I have within me the God of

52. Luke 15:9.

my heart, who will be my heritage and my portion for all eternity? If that woman could not restrain herself for joy but went to call together her neighbors to tell them about her good fortune, to whom will I fail to announce the consolation that penetrates my soul today when I possess my God and Savior? Will I not proclaim it to all creatures, calling on them to bless God with me for so great a privilege? O angels of heaven, will you not leave your dwelling and the God whom you worship with deepest respect to come and rejoice with me because my divine Jesus rests in my heart and in my body?

Come, come, and do not fear to lose any of the respect you owe to God, for he who is in me is the same God whom you adore in heaven. You saints, who rejoice in the sight of God, accompany the angelic spirits to take part in the exultation of my heart and to bless the God who resides there; he is your savior just as he is mine. You heavens, who proclaim everywhere the glory of God because you are the work of his hands, come also to bless the God who made you and the divine Word that brought you into being. O earth, when you support me, you support someone who bears within him the living God. Pay honor in me after your own fashion to this Incarnate Word, who honored you by his footsteps during his mortal life.

Sun, moon, stars of heaven, and all the celestial luminaries, come to me to confess before him who dwells within me that your light is sheer darkness compared with him. Because he is the eternal Light that enlightens every man who comes into this world, he will eternally shine in the place where God dwells, the place where your light will no longer be needed. Draw along with you all other creatures that you contribute to producing and that need you to subsist, to announce to them that the God who made all things and governs all things, after taking a man's body, hid himself in his own creature. Inform them that to adore and bless him there as he deserves, they must annihilate themselves beneath him. Tell him that all things are as nothing before him, that all the beauty and glory they possess come from him alone. Say that they will be reduced to nothing in a moment, never appearing again, but his glory will remain the same forever.

### Act of thanksgiving to Jesus Christ for the goodness he showed in coming to dwell in us

O Jesus, full of goodness, who felt so keenly the ingratitude of the nine lepers whom you had cured,[53] should I not be ashamed, and

53. Luke 17:17.

would I not deserve your indignation if I did not thank you humbly after receiving from you the greatest benefit I can ever enjoy on earth: being nourished by your sacred body and receiving you within me? You are the God of my soul, the One who gave being to all creatures, takes away the sins of the world, and restores lost innocence. You are the Author of grace, the Bestower of merits, the One in whom are found all the treasures of God's goodness and mercy. I thank you, divine Jesus, for having confided so precious a treasure to me and for the favor of inviting me to draw from your bounty all the graces and virtues I need to serve you, my God. But whatever gratitude I may offer you, you know that it cannot be worthy of you because I have nothing that is good in myself and am incapable of rendering adequate thanks for so extraordinary a benefit.

Occupy my heart, therefore, to acknowledge in it your goodness as much as it can be recognized and deserves to be recognized. I am a member of your mystical Body and your disciple; thus, the thanksgiving you will offer to yourself in me will be considered as coming from me but sanctified by your merits and your excellence. You will be pleased to accept whatever I will offer you, which only you will produce, and you will look upon me with favorable eyes because I have acknowledged you as my benefactor, as far as I can in this world, and you will always be ready to honor me by your favors and graces.

### Act in which we recognize how Jesus Christ humbles himself in the Eucharist

O Word of God, Savior of the world, although you alone contain all creatures in yourself, you have been pleased to come to dwell in me and to confine yourself in my heart. Now, even more and with greater reason than in the Incarnation, I should call you the "Word enclosed." So that you may not be so tightly hemmed in, open my heart to make it a place you delight to inhabit. If it can retain you in itself, may it also be able to receive and preserve all the truths and graces that you desire to enrich it with. It is an empty vessel, but fill it, Lord, so that there may be nothing in it that you do not like.

If it still holds anything displeasing to you, visit it, you who read its depths, and reach into its innermost recesses. Because nothing is hidden to your eyes, seek out in its depths whatever is defective so that your power and goodness together may purge this entirely and I may thus present my heart to you and say to you with all possible humility and confidence, "My heart is ready, Lord, ready to receive the

outpourings of your grace and all the benefits you desire to bestow on it." Because it is the haven where you deign to dwell, it is only right that you should adorn it and make it worthy to possess you. At least insure that nothing in it should be capable of inspiring you with displeasure so that my heart, animated by your divine Spirit, may always be occupied and taken up by you, although your sacred body does not remain in me all the time.

### Act in which we recognize the goodness of Jesus Christ, who in Holy Communion has found a way to make humans like unto God

O Incarnate Word, your goodness is without limit. You saw that the first man had sinned because he wished to make himself like unto God and by his pride had made himself like unto the demons. This led you to come down to this earth to save the human race and withdraw it from the corruption of sin. Your love and tender concern have even enabled you to find a way of making humans like God without raising them above their own nature.

You gave them your body to eat and thus made them share in the divinity that is yours by uniting them entirely with you and by taking part in all that is in you. Because I have had the happiness of consuming this sacred flesh today and of having within me him who, being God, willingly became man for love of me, give me a share in all your sentiments, divine principles, and heavenly affections. Thus, just as by becoming man, you are what I am, I also may become what you are through the intimate union I enjoy with you.

### Act in which we recognize that we possess Jesus Christ and are possessed by him in Holy Communion

It is my joy to possess you, O loving Jesus, and you possess me also. But what do you acquire when I belong to you? You receive a body subject to all sorts of miseries, a mind shrouded in darkness, a heart that naturally is attracted only to the things of earth. On the contrary, what do I not possess in you that is agreeable, excellent, and holy, for in you I find all that can and should be loved. In fact, the Royal Prophet says, "You are the most handsome among the sons of men."[54] You are good to all whose heart is upright. You contain in yourself, as Saint Paul says, all the treasures of God's wisdom and knowledge.[55]

54. Ps. 45:2.
55. Col. 2:3.

By giving me a share of what is in you and of what you are, make me appreciate, O divine Jesus, how sweet you are for the soul who possesses you and whom you possess, so that I may say that whatever is yours is mine. But before I can profit by this advantage, make me become through your presence in me entirely different from what I am now. Sanctify my body that becomes your living temple while you remain within it. Let my mind think only holy thoughts, and let my heart aspire to nothing but heaven. May it find in you all that it longs for so that just as you have given yourself entirely to me, I may also be entirely yours and thus one with you.

### Act in which we ask Jesus Christ residing in us to make us live no longer by the life of nature but by that of grace

Because you are now present within me, O Jesus, Spouse of my soul, allow me to pray to you, with the sacred spouse in the Canticle,[56] "Give me a kiss from your lips," that is, show me some interior sign of your tenderness. Because grace is poured forth on your lips, the grace that the Royal Prophet says drew down upon you eternal blessings,[57] fill my soul with them so completely that it may no longer live except by your grace. May it act only under the impulse of grace and no longer be guided except by the action of grace.

O divine Jesus, change this life of nature in me that seeks only what is satisfying to itself, this sensual life that aims only at appeasing the senses and providing them with the pleasure proper to them, this easygoing life that seeks, above all, to avoid most sedulously whatever can be an occasion for suffering, and this cowardly behavior that brings with it a distaste for exercises of piety.[58] Thus, when I no longer live except by the life you have imparted to me, I will be able to say in deed and in truth that I no longer live my own life but that it is you who live in me.

### Act in which we recognize the happiness we have of possessing Jesus Christ within us

My heart is so comforted because you came to me, O divine Jesus, that it gathers up and unites all its desires, affections, and tenderness to bind you tightly to it, to tell you that its only pleasure is to possess

56. Song of Sol. 1:2.

57. Ps. 45:2.

58. Exercises of piety is a key theme for De La Salle; see *Exercises of Piety for the Christian Schools* in the second part of this volume.

you, and to say that it is supremely happy when you dwell within it, you who can penetrate the depths of hearts and see the ardor burning within mine. By my desire to love you and rejoice in you, permit me to say, as Jacob did,[59] that I will not allow you to leave my body until you have blessed me.

Like the Spouse, I repeat, "I will not let you withdraw your Spirit from me," because he is the One who must introduce me into the house of my eternity. Just as I am your beloved, I want you to be mine. May I sing continually this canticle of joy in union with the holy angels and the saints, "My beloved to me and I to him," just as on seeing his tenderness for me, it seems that I am alone in possessing him. So, too, will he be the only one whom I wish to possess and to whom I wish to give myself entirely in time and in eternity.

### Act in which we acknowledge the happiness that is ours when we nourish the soul by the Eucharist

I have come to your banquet, Jesus, only Son of God, because you invited me. There I took for my food this sacred flesh that nourishes God and that all the blessed enjoy. Today, in fact, as the church puts it, I have eaten the bread of angels, the bread that as you said, is beyond all substance because it contains the divinity itself. It is the living bread that makes those who consume it live forever. I am not surprised, O my Savior, if so many saints existed for long periods of time with no other food than this because while feeding the soul in a most substantial manner, it feeds the body, too, by the vigor it imparts to our spirit.

It was no doubt for this reason that Saint Nicholas of Tolentino[60] said, "He who eats his God every day needs no other food." Let us not speak any more of the bread that Elijah ate and that made him strong enough to walk for forty days with no other nourishment.[61] The body of Christ that I have just received gives much greater strength to the soul and to the body.

Because it fortifies the soul against the assaults of the demons, it gives the body a purity entirely out of the ordinary. O my Jesus, may I feel all these good effects in myself, and when I possess you in my body and in my soul, may the world, the flesh, or the devils have no further hold on me, no matter how powerfully they may assail me.

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59. Gen. 32:26.
60. Confessor and Augustinian friar (1245–1305).
61. 1 Kings 19:8.

### Act in which we express the happiness we should feel when we possess God within us during Holy Communion

What a great happiness it is for a person to speak familiarly with his God, his Lord, and his Sovereign like Moses, that faithful leader of God's people, as we can do every day in prayer. But it is a much greater favor and an unspeakable happiness for us to possess this same God and to be able to speak to him of our salvation, heart to heart and as friend to friend who shares his secrets with his intimate friend and begs him for the graces he can obtain from him. Such is the privilege I enjoy in Holy Communion; because I possess Jesus Christ within me, I have my God who deals with me like a friend, takes interest in my concerns, and seeks nothing but the good of my soul.

Now and then, he shares with me his interior dispositions, his views, and the most pure intentions he had in his actions, all of which he performed for the glory of his Father. Sometimes he urges me to do something for God; again, he inspires me to devote myself wholly to his service. He often reminds me of what he did and suffered to save me. At other times he shows me the earnestness and the uninterrupted character of his prayers to his Father and the zeal he feels for my total conversion. O my Jesus, give me the grace that all these impressions you produce in me may be so deeply engraved on my heart that they may never be effaced therefrom and may produce in me all the effects you desire.

### Act in which we beg Jesus Christ, residing in us, to speak to our heart and make it understand the great benefit it enjoys of possessing him in Holy Communion

Speak to my heart, O loving Jesus, to that heart in which you dwell, for it is ready to hear your voice, which will be sweet. You are its God, its Refuge, and its Redeemer in everything it owes you. Give yourself entirely to it so that it will listen to you. Let it hear your loving and most agreeable voice. Tell it that you did everything for it. You made it all that it is. Just as you give it everything, it must give itself entirely to you. Make it understand that you abide in it and how you remain there.

But what will you teach it, Lord? It does not doubt that you are within it; it feels this and experiences your presence with pleasure. It knows that because you are the Lover of hearts, your goodness makes you come looking for it, despite its lowliness and paltry worth,

to make it your dwelling place. At least tell it that you have come as a Benefactor who desires nothing more than to pour out your riches upon it; that you come as a teacher wishing to impart to it his holy doctrine and a friend longing to share with it all his secrets and make it understand what it must do to please you.

Make it realize that in you it possesses eternal Wisdom and through you will be able to learn the science of salvation and the means of attaining it. Tell it that you are God's own truth and that you are able to confer on it the entire profusion of virtues from the bosom of the godhead that is in you. Tell it that you are the strength of the weak, that it need only have recourse to you residing within it as to him who is its refuge and its strength in all its feebleness. O Jesus, melt and liquefy my heart and pour it into yours so that being entirely in you, it can do through you whatever it needs to go to God and to be strengthened in his holy love.

### Act of thanksgiving for having shared in the table of Jesus Christ

O my sweet Jesus, I have eaten at your table because you invited me to come as a friend. But did you consider in advance whether I was worthy of being welcomed there, and have I paid attention to whether I had the wedding garment, that is, the garment of innocence with which you honored me in Baptism or that I recovered through Penance? We must not present ourselves to your table unless we have taken all possible care to remove sin from our soul. Give me, then, such an aversion for sin that it may never again make its appearance in me.

To preserve the taste of this sacred flesh with which you nourished my soul, my mind must be free and my heart entirely detached from what ordinarily constitutes the concerns and the pleasures of men. Then, O Jesus, let my heart all through this day be so deeply penetrated and taken up with you that it can truly be said that I tasted you. May the savor of this divine flesh that I have eaten remain in me and make itself felt in me so that I may no longer find pleasure in anything but God and what leads me to God.

### Act in which we recognize that the body has become the tabernacle of Jesus Christ and the soul a sanctuary for him who resides in us

My body is now your tabernacle, O God my Savior; my heart has become your sanctuary since you came to me in Holy Communion. I

can truly say that I am a walking temple of God in which Jesus Christ has come to establish his dwelling to destroy and to tear out of my heart, as the Prophet says, whatever displeases him and to construct a house for the living and eternal God, a house that will last forever.

Just as you deigned to prescribe all the ornaments of the Tabernacle in the Old Law, do the same for this sanctuary that you have chosen for yourself. In it you reside personally, not merely in appearance, as was the case in the Tabernacle you designed for Moses. Just as no one but the High Priest was permitted to enter the Holy of Holies, let nothing profane enter my heart. May its purity be so great that it can contain you, who are holiness itself. Henceforth, may it receive into itself nothing that does not come from you and tend toward you. May it be rightly called the Holy of Holies of the New Law and the sanctuary of the divinity, who dwells there as in his center on earth and his haven of delights.

### Act in which we acknowledge the profound respect we should have for Jesus Christ residing within us

O my God, you required such great veneration for the Ark of the Covenant and such great reserve in its regard that Uzzah fell down dead because he merely touched it.[62] What respect, then, should I not feel for your sacred body, O divine Jesus, which I have just received and of which the Ark was merely a figure? What, after all, was the Ark? It was a wooden chest plated with gold. But your divine body is the body of a God who took it unto himself to vanquish sin in us. The Ark was the most precious object known to the Old Law, but your divine body is the vestment containing the living God, the object that angels adore, and the treasure of the law of grace.

The Ark was the oracle of the Israelites because God used it to acquaint them with his orders, but all I need do to consult you is to enter into myself, O Jesus, my Savior. You will let me know what God commands and what you wish of me. God abundantly blessed those who gave shelter to the Ark, along with their families. You will not refuse me a similar grace because I give shelter within my heart to your sacred body, the sacred Ark of the divinity. It is eminently reasonable that you should leave in me some marks of your coming. Leave behind, O Jesus, the treasures of your grace, the gold of charity, and this wood of your cross. By deadening my passions through the practice of mortification, they will make my soul incorruptible. This is the fruit I hope to receive from your visit to me.

62. 2 Sam. 6:7.

# EXERCICES
# DE PIETÉ,
## QUI SE FONT
## PENDANT LE JOUR
## DANS
## LES ÉCOLES CHRÉTIENNES.

A ROUEN,
Chez LAURENT DUMESNIL, Imprimeur
Libraire, au coin de la Renelle,
à la Juſtice triomphante.

M. DCC. LX.
*Avec Approbation & Privilége.*

Facsimile reproduction of the title page of the 1760 edition of the second work included in this present volume: *Exercises of Piety to Be Performed During the Day in the Christian Schools.* Cahiers lasalliens 18. Rome: Maison Saint Jean-Baptiste de La Salle, 1963.

# Exercises of Piety

## Prayers to Be Said in School During the Morning at Different Times of the Year

### At eight o'clock, the beginning of school

† *In nomine Patris et Fillii et Spiritus Sancti. Amen.* [In the name of the Father and of the Son and of the Holy Spirit. Amen.][1]

*Let us remember that we are in the holy presence of God and say:*

*Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.* [Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love.]

V. *Emitte Spiritum tuum et creabuntur.* [Send forth your Spirit, and they will be created.]

R. *Et renovabis faciem terrae.* [And you will renew the face of the earth.]

*Oremus* [Let us pray.]

*Deus qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.* R. *Amen.* [God, who

1. Brackets enclose the English translation of the Latin text in *Exercises of Piety,* which has no French translation of the Latin prayers. Although the Brothers at the time were forbidden to teach Latin, they trained their students in reciting the usual Latin prayers of the church. The English translation here of a repeated Latin prayer is given only at the initial occurrence. An English text that is not enclosed in brackets is a translation of an original French text.

by the light of the Holy Spirit have taught the hearts of the faithful, grant us in that same Spirit to relish what is right and ever to rejoice in his consolation. Through Christ our Lord. Amen.]

I adore you,[2] O my Savior Jesus, and I acknowledge you as my master. Teach me, I beg you, to know, love, and serve you. I have come to school to learn, and I am resolved with the help of your holy grace to retain well and to put into practice the holy instructions that you will give me.

V. *Angelus Domini nuntiavit Mariae.*[3] [The angel of the Lord announced to Mary.]
R. *Et concepit de Spiritu Sancto.* [And she conceived by the Holy Spirit.]

*Ave Maria. . . .*[4] [Hail, Mary. . . .] *Sancta Maria. . . .* [Holy Mary. . . .] Amen.

V. *Ecce ancilla Domini.* [Behold the handmaid of the Lord.]
R. *Fiat mihi secundum verbum tuum.* [Be it done unto me according to your word.]

*Ave Maria. . . . Sancta Maria. . . .*

V. *Et Verbum caro factum est.* [And the Word was made flesh.]
R. *Et habitavit in nobis.* [And dwelt among us.]

*Ave Maria. . . . Sancta Maria. . . .*

V. *Ora pro nobis, sancta Dei Genitrix.* [Pray for us, O holy Mother of God.]
R. *Ut digni efficiamur promissionibus Christi.* [That we may be made worthy of the promises of Christ.]

*Oremus*

*Gratiam tuam quaesumus, Domine, mentibus nostris infunde ut qui Angelo nuntiante Christi filii tui incarnationen cognovimus per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. Amen.* [Pour forth, we beseech you, Lord, your grace into our hearts so that we to whom the Incarnation of Christ, your Son, has been made known by the message of an angel may by his Passion and Cross be brought to the glory of his Resurrection. Through the same Christ, our Lord. Amen.]

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2. This is the first prayer in French in this section of *Exercises of Piety*.

3. Students and teachers recited the *Angelus* in honor of the Annunciation and the Incarnation.

4. Certain Latin prayers, such as *Pater Noster* (Our Father) and *Ave Maria* (Hail Mary), require no English translation.

*We should recite this prayer from the Angelus to the end of the Collect* Gratiam tuam *three times daily: in the morning, at noon, and in the evening when the bell called the "Angelus bell" rings. If we cannot hear the bell, it is appropriate to say this prayer after morning prayer, after the thanksgiving for the mid-day meal, and after the thanksgiving for supper. Afterward, we make one of the acts of faith indicated below for each day, according to the weekly order. Then we say the following blessing before meals.*

*Benedicite.* [Bless us.]

R. *Dominus, nos et ea quaesumus* [*quae sumus*[5]] *sumptiri benedicat dextera Christi.* [Bless us, O Lord, we pray, and may Christ's right hand bless what we are about to receive.]

† *In nomine Patris et Filii et Spiritus Sancti.*

R. *Amen.*

*At eight thirty, we say the following thanksgiving after breakfast.*

*† In nomine Patris et Filii et Spiritus Sancti.*

R. *Amen.*

Let us remember that we are. . . .

*Agimus tibi gratias, Rex omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in saecula saeculorum.* [We give you thanks, God Almighty King, for all your blessings, you who live and reign forever and ever.]

R. *Amen.*

V. *Beata viscera Mariae Virginis quae portaverunt aeterni Patris Filium.* [Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.]

R. *Amen.*

V. *Divinum auxilium maneat semper nobiscum.* [May divine help remain with us forever.]

R. Amen.

V. *Benedicamus Domino.* [Let us bless the Lord.]

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5. *Quae sumus,* an alternate form, after comparison with the text of *Œuvres Complètes,* 1395.

By having students eat breakfast and an afternoon snack at school, De La Salle and the Brothers can teach them to eat with faith, with etiquette, and with compassion for those who have little. See *The Rules of Christian Decorum and Civility.*

R. *Deo Gratias.* [Thanks be to God.]
V. *Fidelium animae per misericordiam Dei requiescant in pace.* [May the souls of the faithful departed through the mercy of God rest in peace.]
R. *Amen.*
*Pater noster. . . .* [Our Father. . . .]
V. *Et ne nos inducas in tentationem.* [And lead us not into temptation.]
R. *Sed libera nos a malo.* [But deliver us from evil.]
V. *Deus det nobis suam pacem.* [May God grant us his peace.]
R. *Et vitam aeternam.* [And life everlasting.] Amen.
*Laudate Dominum omnes gentes, laudate eum, omnes populi. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.* [Praise the Lord, all you nations; praise him, all you peoples, for his mercy is confirmed upon us, and the truth of the Lord remains forever.]
*Gloria Patri et Filio et Spiritui Sancto.* [Glory to the Father and to the Son and to the Holy Spirit.]
*Sicut erat in principio et nunc et semper, et in saecula saeculorum.* [As it was in the beginning, is now and will be forever.] *Amen.*
My God, I will perform this action for the love of you. Allow me to offer it to you in honor of and in union with the actions that Jesus Christ, your Son, did while he was on earth. Grant me the grace to do it so well that it may be pleasing to you.
I will continue, O my God, to do all my actions for the love of you. In the name of the Father and of the Son and of the Holy Spirit. Amen.

*All the prayers said during school time finish with the previous act,* I will continue. . . . *It is appropriate to pray this offering at the beginning of every act. Each particular lesson always begins with the following prayer. A student from the class says it aloud, and the other students say it with him in a lower tone.*

My God, I will recite my lesson for the love of you. Please give it your holy blessing.
I will continue. . . . [as above]

*At the end of each lesson given, we say,* God be blessed. *Whoever is the last to read in each lesson, after finishing the reading, says:* God be blessed forever.

**At nine and at ten o'clock, we recite the following prayers.**

† *In nomine Patris et Filii et Spiritus Sancti.*
R. *Amen.*
Let us remember. . . .
Blessed be the day and the hour of the birth, death, and resurrection of our Lord Jesus Christ.
My God, I give you my heart. Grant me the grace to spend this hour and the rest of the day in your holy love and without offending you.
*Ave Maria. . . . Sancta Maria. . . .*

*Next, we recite one of the acts of faith indicated for each day of the week, following the weekly order.*

**Prayers that are said at the end of school in the morning**

*The following prayer is said at the end of school, both in the morning and in the afternoon.*

My God, I thank you for all the instructions that you have given me today in school. Grant me the grace to benefit from them and to put them into practice faithfully.
Let us remember. . . .
My God, I firmly believe that you are everywhere, that you are present here, that you see me, and that you hear me. I believe that nothing is hidden from you and that you know all my thoughts and the depth of my heart.

Let us ask for the assistance of the Holy Spirit to make our prayer fervently.
Holy Spirit, come to me, fill my heart with your holy love, and give me by the help of your grace a true devotion and attention in my prayers.

Let us adore the Most Holy Trinity.
Most Holy Trinity, one God in three persons, Father, Son, and Holy Spirit, I adore you with a most profound respect, and I love you with all my heart as my God and sovereign Lord. I acknowledge that you have created all things and that I am your creature, having nothing by myself and unable to do anything but sin. That is why, O my God, I submit myself entirely to you. Dispose of me as you will.

Let us thank God for the graces and the benefits that we have received from him.

My God, I thank you for having given me life and for having kept me alive till now; for having created my soul to know, love, and serve you in this world; and for having made it immortal to enjoy eternal happiness after this life. I thank you for having made me a Christian, for having freed and preserved me from a great number of sins, and for having called me to you by all the graces that I have received from you.

Let us perform our duties to Jesus Christ our Lord.

I adore you, O my Savior Jesus, unique and eternal Son of God, you who became man, conceived by the power of the Holy Spirit and born of the Most Holy Virgin. I thank you for your goodness in dying on the cross to satisfy God for my sins, to deliver me from the pains of hell, and to win eternal life for me. I give myself entirely to you to love you. Reign in my heart every day of my life by your holy love, and grant that after my death I may reign with you in heaven. Amen.

*The prayer leader reads the five points of the following reflections every day; after reading them, he repeats the points that the teachers are to explain that day. When there are five school days in the week, he repeats the first point on the first day, the second point on the second day, and so on for the other days. When there are only four days in the school week, he begins with the second point. When there are only three days in the week, he begins with the third point, not repeating the first two. To place ourselves in a frame of mind not to fall into any sin today, we must make some reflections and good resolutions.*

1. We must consider that this day has been given to us only to work on our salvation.
2. We must realize that perhaps this day will be the last day of our life.
3. We must make a strong resolution to use this day to serve God well so that we can gain eternal life.
4. We must be prepared to die rather than offend God today.
5. We must think about the faults that we commit most usually, foresee the occasions that make us fall into them, and seek the means of avoiding them.

Let us offer God the good resolutions we have made.

It is you, O my God, who have inspired in me the good resolutions that I have just made. I offer them all to you. Bless them, please, and grant that I may accomplish them for your glory and for my salvation. I also offer you entirely myself and everything that depends on me. I offer you all my thoughts, words, and actions in union with those of Jesus Christ, our Lord, and I propose with the help of your holy grace to say or do nothing today except for your service.

Let us ask God for the grace to live well and not to offend him during this day.

My God, you who have given me another day to serve you, help me by your grace to know your holy will and to do it in all things. Do not allow me to be so wretched as to offend you, for I prefer to die rather than to commit a single sin, and I beseech you to pardon all those I have committed up to now.

Let us have confidence that we will obtain what we ask of God, offering him the prayer that our Lord taught, which contains seven requests.

*Pater noster, qui es in coelis, santificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie et demitte nos debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo.* [Our Father. . . , below, 201] *Amen.*

Let us greet the Most Blessed Virgin and beg her to intercede for us.

*Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae.* [Hail Mary. . . , below, 201–02] *Amen.*

Let us make an act of faith on the principal mysteries of our holy religion by reciting the Creed that the Apostles composed, which is divided into twelve articles.

*Credo in unum Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum. Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine. Passus sub Pontio Pilato. Crucifixus, mortuus et sepultus. Descendit ad inferos, tertia die, resurrexit a mortuis. Ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis. Inde venturus est judicare vivos et mortuos. Credo in Spirituum Sanctum, Sanctam Eclessiam Catholicam,*

*Sanctorum Communionem, Remissionem peccatorum, Carnis resurrectionis, [et] Vitam aeternam. Amen.* [I believe in one God, the Father almighty, Creator of heaven and of earth. And in Jesus Christ, his only Son, our Lord. Who was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell and on the third day rose from the dead. He ascended into heaven and sits at the right hand of God the Father almighty. From there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic church, the communion of saints, the forgiveness of sinners, the resurrection of the flesh, and life everlasting. Amen.]

Let us make a humble confession of our sins to God.

*Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, qui peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.* [I confess to God almighty, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father (the priest), because I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, father, to pray for me to the Lord our God.]

Let us pray to our holy guardian angel and to all our patron saints and protectors.

My holy guardian angel, continue, I beg you, the care that you take of my salvation. Inspire in me the will of God in everything that I will have to do today, and guide me on the path to heaven.

*In the following prayer, we should invoke the patron of the parish.*

Saint Joseph, Saint [name of the parish's patron], Saint Nicolas, my holy patron, and all of you holy men and women who enjoy the vision of God, obtain for me by your prayers the grace to live well by imitating you and to die well.

Let us pray to God for the souls in purgatory.

Grant, please, O my God, that the souls of the faithful who died in your service and who suffer in purgatory may rest in peace in heaven. Amen.

Let us ask God for his holy blessing.

My God, grant me the grace to spend this entire day in your holy love and without offending you. Give me for this purpose your holy blessing, Father, Son, and Holy Spirit. Amen.

*We recite the following prayer just before leaving school to go to holy Mass. If we are going to hear Mass during school time, we make the sign of the cross before starting this prayer. However, if we are going to hear Mass after school ends, we begin it after the last act of morning prayer (while all the students are still kneeling), without making the sign of the cross.*

*Prayer before going to holy Mass*

My Savior Jesus, I am going to hear holy Mass to honor you and to thank you for all your kindnesses, especially for having died for me. Thus, I ask you for all the graces I need, as well as pardon for my sins. Grant, I beg you, during the time of this holy sacrifice that my spirit, by entering into the intentions of the church and of the priest, may be focused only on you. May my heart experience an ardent desire to receive you and may I not forget what you suffered for me on Calvary.

I will continue, O my God. . . , as on page 180.

*On returning from Holy Mass*

*When all the students have returned from Mass and each one is kneeling at his place, they say the following act after making the sign of the cross.*

My Savior Jesus, I thank you for the grace you have granted me today to attend holy Mass and for all the graces I received while there. I ask your pardon for the faults I have committed there, and I pray that you will grant me by virtue of this holy sacrifice all the help I will need not to offend you during this day and to serve you faithfully for the rest of my life.

I will continue, O my God. . . , as on page 180.

*At dismissal from school*

## Prayers said after morning prayer and after evening prayer, when the students leave school

*The prayer leader says alone in a loud and distinct voice:*

Let us pray for our teachers, parents, and benefactors who are living that God may preserve them in the faith of the Catholic,[6] apostolic, and Roman church and in his holy love, as we say *Pater noster*, *Ave Maria,* and *Credo,*

*as in morning prayer.*

*The other students continue to recite these prayers with him, in a voice lower than his, up to the end of the Creed. After they complete the Creed, the prayer leader says:*

Let us pray for our teachers, our parents, and our benefactors who are deceased, as we recite[7] for the repose of their souls:

*De profundis clamavi ad te Domine: Domine exaudi vocem meam.*[8] [From the depths I called out to you, Lord: Lord, hear my voice.]

*Fiant aures tuae intendentes in vocem deprecationis meae.* [May your ears be attentive to the voice of my supplication.]

*Si iniquitates observaveris Domine, Domine quis sustinebit?* [If you, Lord, retain the memory of offenses, Lord, who will stand it?]

*Quia apud te propitiatio est, et proptem legem tuam sustinui te Domine.* [For with you is merciful forgiveness, and because of your law, I have waited for you, Lord.]

*Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.* [My soul has waited on his word; my soul has waited for the Lord.]

*A custodia matutina usque ad noctem speret Israel in Domino.* [From the morning watch until the night, let Israel hope in the Lord.]

*Quia apud Dominum misericordia et copiosa apud eum redemptio.* [For with the Lord there is mercy and with him plenteous redemption.]

*Et ipse redimet Israel ex omnibus iniquitatibus ejus.* [And he will redeem Israel from all its iniquities.]

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6. De La Salle's mention of these characteristics, Catholic and Roman, indicates his constant loyalty during a time of Protestant controversy.

7. The recitation alternates between the prayer leader and the students.

8. This is Psalm 129, one of the seven Penitential Psalms. The other six, in the numbering system of the Catholic Bible, are 6, 31, 37, 42, 50, and 101.

V. *Requiem aeternam dona eis Domine.* [Eternal rest give to them, O Lord.]
R. *Et lux perpetua luceat eis.* [And let perpetual light shine on them.]
V. *A porta inferi.* [From the gate of hell.]
R. *Erue Domine animas eorum.* [O Lord, snatch their souls.]
V. *Requiescant in pace.* [May they rest in peace.]
R. *Amen.*
V. *Domine exaudi orationem meam.* [O Lord, hear my prayer.]
R. *Et clamor meus ad te veniat.* [And let my cry come unto you.]

*All prayers are said alternating in the usual manner at school, the prayer leader saying one verse and the students the next one; afterward the prayer leader says:*

*Oremus.*

*Fidelium Deus, omnium conditor et Redemptor animabus famulorum famularumque tuarum, remissionem cunctorum, tribue peccatorum, ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in saecula saeculorum.* [God, creator and redeemer of all, give to the souls of your departed men and women the remission of all their sins so that by our pious supplication, they may attain the pardon they have always desired.] *All the students answer:* Amen.

*When they have finished this prayer, the prayer leader continues to say in a loud voice:*

Let us ask God to pardon the faults we have committed today in school, and let us say for this intention:

*Miserere mei Deus secundum magnam misericordiam tuam.* [Have mercy on me, God, according to your great mercy.][9]
*Et secundum multitudinem miseriationum tuarum, dele iniquitatem meam.* [And according to the multitude of your mercies, wipe out my iniquity.]
*Amplius lava me ab iniquitate mea, et a peccato meo munda me.* [Wash me ever more from my guilt, and cleanse me from my sin.]
*Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.* [For I know my iniquity, and my sin is always before me.]

9. Psalm 50, verses recited alternatively by the prayer leader and by the rest of the students.

*Tibi solo peccavi, et malum coram te feci ut justificeris in sermonibus tuis et vincas cum judicaris.* [Against you alone have I sinned and done evil before you, so that you may be justified in your words and you may overcome when you are judged.]

*Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.* [For I was conceived in iniquities, and in sins my mother conceived me.]

*Ecce enim veritatem dixelisti, incerta et occulta sapientiae tuae manifestati mihi.* [For behold, you have loved truth, and you have made known to me the uncertain and hidden things of your wisdom.]

*Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.* [You will sprinkle me with hyssop,[10] and I will be cleansed; you will wash me, and I will be made whiter than snow.]

*Auditui meo dabis gaudium et laetitiam, et exultabunt ossa humiliata.* [You will give joy and gladness to my hearing, and the bones that were humbled will rejoice.]

*Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.* [Turn away your face from my sins, and blot out all my iniquities.]

*Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.* [Create a clean heart in me, O God, and renew a right spirit within my bowels.]

*Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.* [Do not cast me away from your face, and do not take your holy spirit from me.]

*Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.* [Restore to me the joy of your saving mercy, and strengthen me with a perfect spirit.]

*Docebo iniquos vias tuas, et impii ad te convertentur.* [I will teach the unjust your ways, and the impious will be converted to you.]

*Libera me de sanguinibus Deus, Deus salutis meae, et exaltabit lingua mea justitiam tuam.* [Deliver me from the guilt of blood, O God, God of my salvation, and my tongue will extol your justice.]

*Domine, labia mea aperies, et os meum annuntiabit laudem tuam.* [O Lord, you will open my lips, and my mouth will declare your praise.]

*Quoniam si voluisses sacrificium, dedissem utique; holcaustis non delectaberis.* [For if you had desired sacrifice, I would indeed have given it, but you will not be delighted with burnt offerings.]

*Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum Deus non despicies.* [A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, you will not despise.]

10. Hyssop: a plant used in purificatory sprinkling rites by the ancient Hebrews.

*Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.* [In your goodwill, deal favorably with Zion, Lord, so that the walls of Jerusalem may be built up.]
*Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.* [Then you will accept a sacrifice of justice, oblations and holocausts; then they will lay calves on your altar.]
*Gloria Patri. . . .* [Glory to the Father. . . .]

*This psalm is recited in alternation, like the Psalm* De profundis, *above. When the Psalm* Miserere *ends, the prayer leader begins the antiphon* Ne reminiscaris, *and the students recite it with him.*

*Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris. Parce Domine, parce servis tuis, quo pretioso sanguine tuo redemisti, ne in aeternum irascaris nobis.* [Do not remember, O Lord, our offenses or those of our parents, and do not take revenge for our sins. Spare, O Lord, spare your servants whom you have redeemed by your precious blood, and do not be angry with us forever.]

*Next, the prayer leader recites the following verses, and the students say the responses.*

V. *Delicta juventutis meae.* [The offenses of my youth.]
R. *Et ignorantias meas ne memineris Domine.* [And my faults of ignorance, O Lord, do not remember.]
V. *Domine, exaudi orationem meam.* [Lord, hear my prayer.]
R. *Et clamor meus ad te veniat.* [And let my cry come to you.]

*Then the prayer leader says:*
*Oremus.*

*Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram, ut nos et omnes famulos tuos, quos delictorum catena constringit, miseratio tuae pietatis clementer absolvat. Per Christum Dominum nostrum.* [God, whose attribute is always to have mercy and to pardon, receive our humble petition so that we and all your servants, whom the chain of sins binds, may be mercifully absolved by the compassion of your loving kindness. Through Christ our Lord.]

*The other students reply,* Amen, *to which the prayer leader says:*

V. *Exaudiat nos Jesus Christus Dominus noster.* [May Jesus Christ, our Lord, graciously hear us.]

*The other students reply:*

R. *Nunc et semper, et in saecula saeculorum.* [Now and always for all eternity.] Amen.

## Prayers added to morning or evening prayer when a teacher or a student has died

*When one of the teachers has died in any city, the first three days of school after his death, at the end of the prayers for the souls in purgatory and before the benediction, the psalm* De profundis *will be recited. The prayer leader will recite one verse, and the other students will say the next verse, as explained above, on page 189, up to and excluding the prayer* Fidelium. *Instead of* Fidelium*, the prayer leader will recite the following prayer.*

*Inclina, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur ut animam famuli tui,* [name], *quam de hoc saeculo migrari jussisti, in pace ac lucis regione constituas, et sanctorum tuorum jubeas esse consortem. Per Christum Dominum nostrum.* [Give ear, O Lord, to our prayers by which we implore your clemency to grant that you bring to an abode of light and peace and cause to share in the glory of your saints the soul of your servant, N., whom you have called to depart from this life. Through Jesus Christ, your Son and our Lord, who lives and reigns with you in unity with the Holy Spirit, forever and ever.]
*All the others answer,* Amen.

*When a pupil in a class of this school has died, if he is at least seven years old,*[11] *the Psalm* De profundis *and the prayer* Inclina Domine*, as above, will be recited in all classes, only in this school, at the end of evening prayer on the first day after his death.*

11. Children under seven years, the age of reason, were considered incapable of sin.

### Acts of faith recited each day of the week

#### Sunday

*Let us make an act of faith in general.*

My God, I believe firmly all that the church believes and recommends to my belief because you have revealed it to her, and in this belief I adore you and love you with all my heart. I will continue, O my God, to do all my actions for the love of you.
† *In nomine Patris et Filii et Spiritus Sancti.* R. *Amen.*

#### Monday

*Let us make an act of faith on the mystery of the Most Holy Trinity.*

My God, I believe firmly that you are one God in three Persons, the Father, the Son, and the Holy Spirit, because you have said so, and in this belief I adore you and love you with all my heart. I will continue, O my God, to do all my actions for the love of you.
† *In nomine Patris et Filii et Spiritus Sancti.* R. *Amen.*

#### Tuesday

*Let us make an act of faith on the immortality of our soul.*

My God, I believe firmly that you have given me an immortal soul to know, love, and serve you in this world and to enjoy your presence eternally in heaven, and in this belief I adore you and love you with all my heart. I will continue. . . .

#### Wednesday

*Let us make an act of faith on the mystery of the Incarnation.*

My Savior Jesus Christ, I believe firmly that you are the only Son of God the Father, that you became man for the love of us, that you have taken a body and soul like ours in the womb of the Most Blessed Virgin, and in this belief I adore you and love you with all my heart. I will continue. . . .

#### Thursday

*Let us make an act of faith on the Holy Eucharist.*

My Savior Jesus Christ, I believe firmly that you are present in the Most Blessed Sacrament of the altar under the appearances of bread and wine, that your body, blood, soul, and divinity are present there as truly as they are in heaven, and in this belief I adore you and love you with all my heart. I will continue. . . .

**Friday**

*Let us make an act of faith on the mystery of the Redemption.*

My Savior Jesus Christ, I believe firmly that you suffered and died on a cross to deliver me from my sins, from the pains of hell, and to save me, and in this belief I adore you and love you with all my heart. I will continue. . . .

**Saturday**

*Let us make an act of faith on the mystery of the Resurrection.*

My Savior Jesus Christ, I believe firmly that you rose from the dead by your power on the third day after your death. I believe also that I will arise at the end of the world to appear before you at the last judgment, and in this belief I adore you and love you with all my heart. I will continue. . . .

## Prayers to Be Said in School During the Afternoon

*At one-thirty, the beginning of afternoon classes*

† In the name of the Father and of the Son and of the Holy Spirit. Amen.[12]

*Let us remember that we are in the holy presence of God.*

Come, Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love.

V. Send forth, O Lord, your Holy Spirit to give us a new life.

R. And you will renew the face of the earth.

Let us pray.

My God, you who have instructed your faithful by the light of the Holy Spirit that you have spread in our hearts, give us by the same Spirit the grace to enjoy true goods and to savor always his consolation. This is what we ask through Jesus Christ our Lord. Amen.

I adore you, O my Savior Jesus, and I acknowledge you as my Master. Teach me, I beg you, to know, love, and serve you. I come to school to learn how to accomplish this goal, and I make the resolution with the help of your holy grace to retain well and put into practice the holy instructions that you will provide for me there.

Hail, Mary. . . . Holy Mary. . . .

12. The afternoon prayers in *Exercises of Piety* are in French, not in Latin.

*We recite one of the acts of faith provided above, on pages 191–92, and at the end we do not recite* I will continue. . . . *Instead, we add the following act.*

My God, I will perform this action for the love of you. Allow me to offer it to you in honor of and in union with the actions that Jesus Christ, your Son, performed while he was on earth, and grant me the grace to do it so well that it may be pleasing to you.

*At two o'clock and at three o'clock.*

† In the name of the Father. . . .
Let us remember that we are. . . .
Blessed be the day and the hour of the birth, death, and Resurrection of our Lord Jesus Christ.

My God, I give you my heart. Grant me the grace to spend this hour and the rest of the day in your holy love and without offending you.
Hail Mary. . . . Holy Mary. . . .

*We recite one of the acts of faith given above on pages 191–92.*

I will continue. . . .

*At three-thirty o'clock, we make an act of blessing our food as follows:*

† In the name of the Father. . . .
Let us remember that we are. . . .
My God, please bless the food that I am about to take, and do not allow eating it to become for me the occasion of offending you. Rather, grant, I beg you, that it may serve only to preserve my life for your service. For love of you, I renounce all feelings of avidity and of sensuality that I can have in eating it. I ask you for the grace not to yield to such feelings but to eat with the restraint and moderation that Jesus Christ, your Son, showed in eating and with the same intentions that he had, which are those that a Christian ought always to have at meals.[13] I will continue. . . .

13. Teaching students to eat with faith, etiquette, and compassion for those who had less is one of De La Salle's goals. See *The Rules of Christian Decorum and Civility*.

*At four-thirty o'clock, we recite the thanksgiving prayer after the snack in the following way.*

† In the name of the Father. . . .
Let us remember that we are. . . .
My God, I thank you for the food you have just given me; because it is to you that I owe it, grant me, I beg you, the grace to use the strength that I receive from it only to serve you better. Grant also, O my God, that this action of eating, which makes men resemble the beasts, may not prevent me from being like the angels by blessing you continually on earth while they adore you in heaven. May I praise you eternally after this life with all the blessed spirits. I will continue. . . .

### Prayers that are recited before and after catechism

*Before catechism starts, we sing a hymn*[14] *to prepare the students to listen to the catechism lesson well and to benefit from it, after which we say the following prayer.*

My God, for the love of you, I will pay careful attention to catechism. Grant me the grace in it to learn to know, love, and serve you, as well as to practice faithfully what I will have learned there. I will continue. . . .

*Specific practices regarding catechism and concerning the prayers that are said before and after catechism.*[15]

*Every day, in the afternoon, catechism is taught for a half hour from four until four-thirty o'clock. On days when there is a half holiday in the afternoon, catechism is taught for a half hour at the end of school in the morning. On the afternoon before a full holiday, catechism is taught on the principal mysteries, from three-thirty until four o'clock, and on the lesson of the week, from four until four-thirty o'clock. On Sundays and holy days of obligation, beginning at exactly one o'clock, catechism is taught for a half hour on the principal mysteries, plus an hour on the lesson of the week. Then the students are brought to church for Vespers.*

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14. See below, Hymns, 227–78, for the hymns selected by De La Salle.
15. See below, Hymns, 229–30, according to the day of the week.

*On the day before a full holiday, after the grace before the afternoon snack,* I will continue . . . *is not said. Instead, we sing the hymn invoking the Holy Spirit and say the prayer before catechism:* My God, for the love of you, I will pay careful attention to catechism. *On such days, at four o'clock, we say only the thanksgiving prayer after the snack:* My God, I thank you for the food. . . . *From 1 November to 31 January, inclusively, the students have no afternoon snack. The catechism lesson begins at three-thirty o'clock with the following prayers:* † In the name of the Father. . . . Let us remember that we are. . . . *Next, we sing the hymn*[16] *invoking the help of the Holy Spirit, followed by the prayer,* My God, for the love of you, I will pay careful attention to catechism.

*On Sundays, holy days of obligation, and days on which catechism is taught from one-thirty until three o'clock, namely, Ash Wednesday and Christmas Eve, catechism begins with the principal mysteries. The same prayers are said as on every day at the beginning of school in the afternoon, as on page 194.*

*Before beginning the main catechism lesson, we say the prayers that are recited in school daily at two o'clock and three o'clock in the afternoon, as on page 195. Next we sing the entire hymn*[17] *that we have been using during the week, and then we say the prayer before catechism:* My God, for the love of you, I will pay careful attention to catechism. . . .

*At the end of catechism, we recite the act that is said at the end of school:* My God, I thank you. . . .

### Prayers that are said at the end of school in the afternoon

† In the name of the Father and of the Son and of the Holy Spirit. Amen.

My God, I thank you for all the instructions that you have given me today at school. Grant me the grace to benefit from them and to put them into practice faithfully.

*Let us remember that we are in the holy presence of God and say:*

My God, I believe firmly that you are everywhere, that you are present here, that you see me, and that you hear me. I believe

16. Ibid.
17. Ibid.

that nothing is hidden from you and that you know all my thoughts and the depth of my heart.

*Let us ask the help of the Holy Spirit to pray well.*

Holy Spirit, come into me, fill my heart with your holy love, and give me, with the help of your grace, true devotion and attention in my prayers.

*Let us adore the Most Blessed Trinity.*

Most Holy Trinity, one God in three Persons, Father, Son, and Holy Spirit, I adore you with most profound respect and I love you with all my heart as my God and my sovereign Lord. I acknowledge that you have created all things, that I am your creature, having nothing on my own, and that I can do nothing but sin. This is why, O my God, I submit myself entirely to you. Do with me whatever you wish.

*Let us thank God for the graces and benefits we have received from him.*

My God, I thank you for having given me life and for having preserved it up to now, for having created my soul to know, love, and serve you in this world, and for having made it eternal to enjoy everlasting happiness after this life. I thank you for having made me a Christian, for having delivered and preserved me from a large number of sins, and for having conferred on me in advance all the graces that I have received from you.

*Let us perform our duties to our Lord Jesus Christ.*

I adore you, O my Savior Jesus, unique and eternal Son of God; you became man, were conceived by the Holy Spirit, and were born of the Most Blessed Mother. I thank you for your goodness in dying on the cross to satisfy God for my sins, to deliver me from the pains of hell, and to merit eternal life for me. I give myself wholly to you to live no longer except to love you. Reign in my heart every day of my life by your holy love, and grant that after death I may reign with you in heaven. Amen.

*Let us present ourselves to God with confusion, like criminals, and ask him for the grace to know our sins.*

You know, O my God, that I am greatly blinded and that most of my sins are unknown to me. Bring clarity to my mind with your light so that I may know them all, and penetrate my heart with a sincere sorrow to make me hate and detest them for the love of you.

*Let us humbly confess our sins to God.*

I confess to God the Almighty, to the Blessed Mary ever Virgin, to Saint Michael the archangel, to Saint John the Baptist, to the holy Apostles Peter and Paul, and to all the saints because I have committed many sins by thoughts, words, and acts, through my fault, through my great fault, through my very great fault. That is why I beg the blessed Mary ever Virgin, Saint Michael the archangel, Saint John the Baptist, the holy Apostles Peter and Paul, and all the saints to pray our Lord and God to grant us mercy.

*Only on Sundays and on feasts occurring on a Wednesday, instead of the examination of conscience, we recite the commandments of God and of the church plus the seven capital sins. To examine ourselves more easily on the sins we have committed, let us recite the commandments of God and of the church, plus the seven capital sins.*

**[The Commandments of God]**[18]

1. One God you will adore
   and love perfectly.
2. You will not swear in vain by God
   or by anything else.
3. Sundays you will keep holy,
   serving God devotedly.
4. Your father and mother you will honor
   to live a long life.
5. You will not a murderer be,
   in fact or in desire.
6. You will not be unchaste
   in body or in thought.
7. The goods of others you will not take
   or keep without their knowledge.
8. False witness you will not speak,
   nor will you lie in any way.
9. Sexual relations you will not desire,
   except in marriage.

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18. The commandments in the French text are written as couplets: the first line ends with a verb in the future tense; the second line ends in the final syllable *–ment* or in a word rhyming with it. For example, in the French text the first commandment is:

*Un seul Dieu tu adoreras*
*Et aimeras parfaitement.*

10. Others' goods you will not covet
to have them unjustly.

### The Commandments of the Church

1. On Sundays you will hear Mass
and on feasts of obligation.[19]
2. All your sins you will confess
at least once a year.
3. Your Creator you will humbly receive
at least at Easter.
4. Feast days you will sanctify
when they are of obligation.
5. On Ember Days[20] and vigils[21] you will fast
and all during Lent.
6. On Friday you will not eat meat
nor on Saturday.

### The Commandments of God as expressed in Holy Scripture

1. I am the Lord your God, whom you must adore and love with all your heart. You will not have any other god except me.
2. You will not take the name of the Lord in vain, that is, you will not swear in vain.
3. Remember to sanctify the day of rest, *which is holy Sunday.*
4. Honor your father and mother to have a long life on earth.
5. You will not kill.
6. You will not commit impurity.
7. You will not steal.
8. You will neither lie nor bear false witness against your neighbor.
9. You will not covet the wife of your neighbor.
10. You will not covet your neighbor's house, servant, ox or ass, or anything that belongs to him.

### The Commandments of the Church

1. You will sanctify the feasts commanded by the church and you will not work on those days.
2. You will attend holy Mass on Sundays and feasts of obligation.
3. You will confess your sins at least once a year.
4. You will receive the Blessed Sacrament in a state of grace at least at Easter time.

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19. Thus, some feasts were not obligatory; see above, 89, n. 28.
20. See introduction, page 17.
21. Vigils of certain major feasts.

5. You will fast in Lent, on Ember Days, and on the vigil of feasts, as the church commands.
6 You will eat no meat on Friday and on Saturday.[22]

### The seven vices that are the ordinary causes of all sins: pride, avarice, envy, impurity, gluttony, anger, and laziness

The four articles of the following examination of conscience are intended for four consecutive weeks. The prayer leader each week reads only one article, and after he has read it, he repeats the point to be explained. Each weekday, the teachers explain one of the five points that have just been read, one after the other, and when the last article has been read and explained, the first point is begun in the following week.

### Examination of Conscience

*Let us examine our conscience, each person in private.*

Article 1

Point 1 Have I been attentive today, as soon as I awoke, to make the sign of the holy cross, to adore God, to give him my heart, and to offer him all my thoughts, words, and actions?

Point 2 Have I been lazy in rising and getting dressed? Did I appear in front of anyone before being decently clothed?

Point 3 Before going to bed and as soon as I got up and dressed, did I kneel down to pray to God? Did I pray with attention, modesty, and devotion?

Point 4 Have I thought of God occasionally during the day? Did I offer to God my work and all my actions before beginning them?

Point 5 Did I swear, perhaps even falsely, or take the name of God in vain? In short, have I committed any other sin in thought, word, act, or omission?

Article 2

L*et us examine our conscience. . . .*

Point 1 How have I spent Sundays and holy days? Did I go to the parish church for High Mass, Vespers, and religious instruction there? Did I spend these holy days for play, strolling around, or for amusement?

22. Abstinence from meat on Friday and Saturday commemorated Jesus Christ's stay in the tomb after his crucifixion. See above, pages 29 and 198.

Point 2 Have I attended Mass fully on Sundays and holy days? Did I neglect to attend Mass on the other days of the week? Have I paid the attention, piety, and spirit of religion that this holy sacrifice deserves? Did I pray to God for the full time of Mass? Did I chat or talk idly while there?

Point 3 Was I lacking in respect in church? Did I run or walk too fast there? Was my posture immodest? Did I turn around or look from side to side?

Point 4 Have I shown respect and willing obedience to my parents, men or women teachers, and other persons to whom I owe respect and obedience?

Point 5 Have I shown love to all kinds of persons, even those who did or wished me harm? Have I especially loved my brothers, sisters, and companions? In short, have I committed any other sin in thought, word, act, or omission?

Article 3

*Let us examine our conscience. . . .*

Point 1 Have I harbored hatred or aversion for anyone? Did I insult anyone?

Point 2 Have I committed or wished to commit evil or shameful actions against purity? Did I engage in impure thoughts, words, looks, readings, or singing?

Point 3 Have I failed to pray to God before and after meals? Did I eat or drink to excess, with avidity or sensuality, outside of meal times, or through gluttony?

Point 4 Have I stolen anything or wanted to rob someone? Did I sneak something from my parents, or take it without their permission or even against their will?

Point 5 Have I spoken evil about my neighbor? Did I lie, whether seriously or in jest, to excuse myself or to please others? In short, did I commit any other sin in thought, word, act, or omission?

Article 4

*Let us examine our conscience. . . .*

Point 1 Did I skip school without permission, against the wishes of my parents, or because of rebelliousness?

Point 2 Have I applied myself in school to study my lessons? Have I chatted or talked idly? Have I listened to, retained, and applied the religious instructions that I have been given in school?

Point 3 Have I played or fooled around before coming to school? Have I played around a church or inside a church? Have I fooled around occasionally during the holy service?

Point 4 Have I wasted lots of time in playing? Have I become too attached to games? Have I played forbidden games? Have I deceived or wanted to deceive others at such games?

Point 5 Have I caused others to swear, hit someone, steal, lie, be absent from school or Holy Mass, or commit some other sin? In short, have I committed any other sin in thought, word, act, or omission?

*Let us make an act of contrition while asking God to pardon our sins.*

My God, I most humbly ask your pardon for all the sins that I have committed in my whole life and especially those committed since my last Confession. Because you are infinitely good, I am truly sorry for having committed them. I detest them for love of you because they displease you, and I am resolved with the help of your holy grace never to fall into them again and to confess them as soon as possible.

*Let us offer our sleep to God and ask him for the graces we need during the night.*

My God, I offer myself entirely to you. I offer you also the sleep that I will take this night in honor of the rest that Jesus Christ, your Son, took while here on earth. Do not allow me, I beg you, to fall into any sin or serious accident. Grant me the grace to live and die in the faith of the catholic, apostolic, and Roman church and in your holy love.

*Let us be confident of obtaining what we ask while praying the prayer that our Lord Jesus Christ has taught us, which contains seven requests.*

Our Father, who art in heaven, hallowed be thy name: thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

*Let us greet the Most Blessed Mother and ask her to intercede for us.*

Hail, Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God, prayer for us sinners, now and at the hour of our death. Amen.

*Let us make an act of faith on the main mysteries of our holy religion by reciting the Creed that the Apostles composed, which is divided into twelve articles.*

I believe in God, the Father almighty, creator of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, and the third day he rose from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From thence he will come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting. Amen.

*Let us pray to our guardian angels and all our holy patrons and protectors.*

My holy guardian angel, I beg you to continue the care you take of my salvation. Keep away from me tonight everything that could harm me, and lead me on the road to heaven.

*In the following prayer, insert the name of the parish patron saint.*

Saint Joseph, Saint [parish patron], Saint Nicolas,[23] and my holy patron, and all you men and women saints who enjoy God's eternal presence, obtain for me by your prayers the grace to live and die well in imitation of you. Amen.

*Let us pray for the souls in purgatory.*

Please grant, O my God, that the souls of the faithful who died in your service and who suffer in purgatory may rest in peace in heaven. Amen.

*Let us ask God for his holy blessing.*

My God, grant me the grace to spend this night and the rest of this day in your holy love and without offending you. Give me for this purpose your holy blessing, Father, Son, and Holy Spirit.

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23. Saint Nicolas is the patron saint of children.

*As soon as evening prayer is completely finished, we sing no more than six verses of the hymn.*[24] *Two students sing each verse, one after the other; when they have sung one verse, the other students sing the same verse all together. When the hymn is finished, the prayer leader says in a loud and clear voice:*

*Let us pray for our teachers, our parents, and living benefactors so that God may preserve them in the faith of the catholic, apostolic, and Roman church and in his holy love, and let us say:* Pater noster, Ave Maria, Credo in Deum, De profundis, *and* Miserere, *as in morning prayer, above, pages 185–86.*

## Litany in honor of the Most Blessed Virgin[25]

*We recite this litany every Saturday and on the afternoon before a feast of the Most Blessed Virgin, immediately after evening prayer at the end of school and before requesting the final blessing.*

*Kyrie, eleison. Christe, eleison. Kyrie, eleison.*
[Lord, have mercy. Christ, have mercy. Lord, have mercy.]
*Christe, audi nos. Christe, exaudi nos.*
[Christ, hear us. Christ, graciously hear us.]
*Pater de coelis Deus, miserere nobis.*
[God, the Father of heaven, have mercy on us.]
*Fili, Redemptor mundi, Deus, miserere nobis.*
[God, the Son, Redeemer of the world. . . .]
*Spiritus Sancte Deus, miserere. . . .*
[God, the Holy Spirit, have mercy. . . .]
*Sancta Trinitas, unus Deus, miserere. . . .*
[Holy Trinity, one God, have mercy. . . .]

| | |
|---|---|
| *Sancta Maria, ora pro nobis* | [Holy Mary, pray for us.] |
| *Sancta Dei Genetrix, ora. . . .* | [Holy Mother of God, pray. . . .] |
| *Sancta Virgo Virginum,* | [Holy Virgin of Virgins,] |
| *Mater Christi,* | [Mother of Christ,] |
| *Mater divinae gratiae,* | [Mother of divine grace, |
| *Mater purissima,* | [Mother most pure,] |

24. Hymns, with multiple verses, are on pages 227–78.

25. The litanies in *Exercises of Piety* are in Latin, with no French translation, implying some understanding of Latin by students.

| | |
|---|---|
| *Mater castissima, ora. . . .* | [Mother most chaste, pray. . . .] |
| *Mater inviolata,* | [Mother inviolate,] |
| *Mater intemerata,* | [Mother undefiled,] |
| *Mater amabilis,* | [Amiable Mother,] |
| *Mater admirabilis,* | [Admirable Mother,] |
| *Mater Creatoris,* | [Mother of the Creator,] |
| *Mater Salvatoris,* | [Mother of the Savior,] |
| *Virgo prudentissima,* | [Virgin most prudent,] |
| *Virgo veneranda,* | [Venerable Virgin,] |
| *Virgo praedicanda,* | [Renowned Virgin,] |
| *Virgo potens,* | [Powerful Virgin,] |
| *Virgo clemens,* | [Merciful Virgin,] |
| *Virgo fidelis,* | [Faithful Virgin,] |
| *Speculum justitiae,* | [Mirror of justice,] |
| *Sedens sapientiae,* | [Seat of Wisdom,] |
| *Causa nostrae laetitiae,* | [Cause of our joy,] |
| *Vas spirituale,* | [Spiritual vessel,] |
| *Vas honorabile,* | [Vessel of honor,] |
| *Vas insignae devotionis,* | [Singular vessel of devotion,] |
| *Rosa mystica,* | [Mystical rose,] |
| *Turris Davidica,* | [Tower of David,] |
| *Turris eburnea,* | [Tower of ivory,] |
| *Domus aurea,* | [House of gold,] |
| *Foederis arca,* | [Ark of the Covenant,] |
| *Janua coeli,* | [Gate of heaven,] |
| *Stella matutina,* | [Morning star,] |
| *Salus infirmorum,* | [Health of the sick,] |
| *Refugium peccatorum,* | [Refuge of sinners,] |
| *Consolatrix afflictorum,* | [Comforter of the afflicted,] |
| *Auxilium Christianorum,* | [Help of Christians,] |
| *Regina angelorum,* | [Queen of angels,] |
| *Regina patriarcharum,* | [Queen of Patriarchs,] |
| *Regina prophetarum,* | [Queen of Prophets,] |
| *Regina apostolorum,* | [Queen of the Apostles,] |
| *Regina martyrum,* | [Queen of martyrs,] |
| *Regina confessorum,* | [Queen of confessors,] |
| *Regina virginum,* | [Queen of virgins,] |
| *Regina sanctorum omnium,* | [Queen of all saints,] |

*Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.* [Lamb of God, you who take away the sins of the world, spare us, O Lord.]
*Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.* [Lamb of God, you who take away the sins of the word, graciously hear us, O Lord.]

*Agnus Dei, qui tollis peccata mundi, miserere nobis.* [Lamb of God, you who take away the sins of the world, have mercy on us, O Lord.]
*Christe, audi nos.* [Christ, hear us.]
*Christe, exaudi nos.* [Christ, graciously hear us.]

*Oremus.*

*Deus ineffabilis misericordiae, qui non solum homo, sed etiam filius hominis fieri dignatus es, et mulierem Matrem in terris habere voluisti, qui Deum Patrem habebas in coelis; da nobis quaesumus ejus memoriam devote celebrare, ejus maternitatem summe vernerari, ac ejus superexcellentissimae dignitati, humillime subesse, quae te de Spiritu Sancto concepit, te Virgo peperit, et te in terris sibi subditum habuit Dominum nostrum Jesus Christum Filium Dei unigenitum. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia sacecula saeculorum. Amen.*

[God of ineffable mercy, you deigned to become not only man but also the Son of Man, and you chose to have a woman as your Mother on earth, you who had God as your Father in heaven. Grant us, we beseech you, to celebrate devotedly her memory, to venerate fully her maternity, and to submit most humbly to her most excellent dignity. A virgin, she conceived you by the power of the Holy Spirit, bore you, and had you, our Lord Jesus Christ, the only begotten Son of God, submissive to her on earth, you, who with the same God the Father and Holy Spirit, live and reign, God, forever and ever. Amen.]

## Litany in honor of the Holy Childhood of Jesus[26]

*We say this litany on the afternoon before Christmas, the Epiphany, and the Purification.*[27]

*Kyrie, eleison. Christe, eleison. Kyrie, eleison.*
[Lord, have mercy. Christ, have mercy. Lord, have mercy.]
*Jesu Infans, audi nos.* [Infant Jesus, hear us.]
*Jesu Infans, exaudi nos.* [Infant Jesus, graciously hear us.]
*Pater de coelis Deus, miserere nobis.*
[God the Father of heaven, have mercy on us.]
*Fili Redemptor mundi Deus, miserere. . . .*
[God the Son, Redeemer of the world, have mercy. . . .]

26. This litany contains many titles in contrasting pairs, such as *heaven* and *hell, wealth* and *poverty, hidden* and *visible.*

27. The Epiphany is 6 January; the feast of the Purification of the Most Blessed Mother, 2 February, is now the feast of the Presentation of Our Lord.

*Spiritu Sancte Deus, miserere nobis.*
[God the Holy Spirit, have mercy on us.]
*Sancta Trinitas Unus Deus, miserere. . . .*
[Holy Trinity, one God, have mercy. . . .]

| | |
|---|---|
| *Infans Jesu Christe,* | [Infant Jesus Christ,] |
| *Infans Deus vere,* | [Infant true God,] |
| *Infans Fili Dei vivi,* | [Infant Son of the living God,] |
| *Infans Fili Mariae Virginis,* | [Infant Son of the Virgin Mary,] |
| *Infans ante Luciferum genite,* | [Infant generated before Lucifer,] |
| *Infans Verbum caro factum,* | [Infant Word made flesh,] |
| *Infans sapientiae Patris,* | [Infant Wisdom of the Father,] |
| *Infans integritas Matris,* | [Infant, purity of your Mother,] |
| *Infans Patris unigenite,* | [Infant, only begotten of the Father,] |
| *Infans Matris primogenite,* | [Infant, first born of your Mother,] |
| *Infans imago Patris,* | [Infant, image of the Father,] |
| *Infans origo Matris,* | [Infant, origin of your Mother,] |
| *Infans Patris splendor,* | [Infant, splendor of the Father,] |
| *Infans Matris honor,* | [Infant, honor of your Mother,] |
| *Infans aequalis Patri,* | [Infant, equal to the Father,] |
| *Infans subdite Matri,* | [Infant, submissive to your Mother,] |
| *Infans Patris delitiae,* | [Infant, delight of the Father,] |
| *Infans Matris divitiae,* | [Infant, wealth of your Mother,] |
| *Infans donum Patris,* | [Infant, gift of the Father,] |
| *Infans munus Matris,* | [Infant, tribute of your Mother,] |
| *Infans partus Virgine,* | [Infant, born of a Virgin,] |
| *Infans Creator hominis,* | [Infant, Creator of humankind,] |
| *Infans virtus Dei,* | [Infant, strength of God,] |
| *Infans forma servi,* | [Infant, in the form of a servant,] |
| *Infans Deus noster,* | [Infant, our God,] |
| *Infans frater noster,* | [Infant, our brother,] |
| *Infans viator in gloria,* | [Infant, traveler on the road to glory,] |
| *Infans comprehensor in via,* | [Infant, uniter on the road,[28]] |
| *Infans vir ab utero,* | [Infant, man from the womb,] |
| *Infans senex a puero,* | [Infant, advanced in years from youth,] |
| *Infans Pater saeculorum,* | [Infant, Father of the ages,] |
| *Infans aliquot dierum,* | [Infant, for several days,] |
| *Infans vita latens,* | [Infant, hidden life,] |
| *Infans Verbum silens,* | [Infant, silent[29] Word,] |
| *Infans vagiens in cunis,* | [Infant, crying in a cradle,] |

28. As Jesus Christ was, on the road to Emmaus (Luke 24:15).

29. In the Gospels the Word of God leads a hidden and silent life as an infant and a young man (Luke 2:39–40).

*Infans fulgurans in coelis, miserere nobis.*
[Infant, flashing[30] in the heavens, have mercy on us.]
*Infans terror inferni, miserere. . . .*
[Infant, terror of hell, have mercy. . . .]
*Infans jubilus paradisi,* [Infant, joyful melody of paradise,]
*Infans tirannis formidabilis,* [Infant, awesome ruler,]
*Infans Magis desiderabilis,* [Infant, sought by the Magi,]
*Infans exsul a populo,* [Infant, exiled from your people,]
*Infans Rex in exilio,* [Infant, King in exile,]
*Infans idolorum eversor,* [Infant, overthrower of idols,]
*Infans gloriae Patris zelator,* [Infant, zealous for the Father's glory,]
*Infans fortis in debilitate,* [Infant, strong in weakness,]
*Infans potens in exilitate,* [Infant, powerful[31] in scarcity,]
*Infans thesaurus gratiae,* [Infant, treasure of grace,]
*Infans fons amoris,* [Infant, fountain of love,]
*Infans instaurator coelestium,* [Infant, heavenly renewer,]
*Infans reparator terrestrium,* [Infant, earthly repairer,]
*Infans caput angelorum,* [Infant, head of the angels,]
*Infans radix patriacharum,* [Infant, root of the Patriarchs,]
*Infans sermo Prophetarum,* [Infant, speech of the Prophets,]
*Infans desiderium gentium,* [Infant, desire of the nations,]
*Infans gaudium pastorum,* [Infant, joy of the shepherds,]
*Infans lumen Magorum,* [Infant, light of the Magi,]
*Infans salus infantium,* [Infant, health of youth,]
*Infans primitiae sanctorum omnium, miserere nobis.*
[Infant, first born of all the saints, have mercy on us.]
*Agnus Dei, qui tollis peccata mundi, parce nobis, Infans Jesu.* [Lamb of God, you who take away the sins of the word, spare us, Infant Jesus.]
*Agnus Dei, qui tollis peccata mundi, exaudi nos, Infans Jesu.* [Lamb of God, you who take away the sins of the world, graciously hear us, Infant Jesus.]
*Agnus Dei, qui tollis peccata mundi, miserere nobis, Infans Jesu.* [Lamb of God, you who take away the sins of the world, have mercy on us, Infant Jesus.]
*Jesu Infans, audi nos.* [Infant Jesus, hear us.]
*Jesu Infans, exaudi nos.* [Infant Jesus, graciously hear us.]

*Oremus.*

*Domine Jesu, qui sublimitatem incarnatae Divinitatis tuae et humanitatis tuae divinissimae usque ad humillimum Nativitatis et*

30. A contrasting pair: crying in a cradle and flashing in the heavens.
31. Another set of antitheses: strong in weakness and powerful in scarcity.

*Infantiae statum pro nobis exinanire dignatus es, da nobis ut divinam in infantiam sapientiam, in debilitate potentiam, in exilitate Majestatem agnoscentes, te parvulum adoremus in terris, te magnum intueamur in coelis. Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.*

[Lord Jesus, you who deigned to give up for us the sublimity of your incarnate divinity and of your most divine humanity to assume the most humble state of your birth and infancy, grant us, who recognize your divine wisdom in youth, your strength in weakness, and your majesty in poor circumstances, to adore you as a child on earth and gaze upon your greatness in heaven. You, God, who live and reign forever and ever. Amen.]

V. *Exaudiat nos Dominus Jesus Infans.* [May the Lord Jesus Infant graciously hear us.]

R. *Nunc et semper, et in saecula saeculorum.* [Now, always, and for all ages.] Amen.

## Litany in honor of the Holy Name of Jesus

*We say this litany on the afternoon before the feast of the Circumcision.*[32]

*Kyrie, eleison. Christe, eleison. Kyrie, eleison.*

[Lord, have mercy. Christ, have mercy. Lord, have mercy.]

*Jesus, audi nos.* [Jesus, hear us.]

*Jesu, exaudi nos.* [Jesus, graciously hear us.]

*Pater de coelis Deus, miserere nobis.*

[God the Father of heaven, have mercy on us.]

*Fili Redemptor mundi Deus, miserere. . . .*

[God the Son, Redeemer of the world, have mercy. . . .]

*Spiritu Sancte Deus,* [God the Holy Spirit,]

*Sancta Trinitas Unus Deus,* [Holy Trinity, one God,]

*Jesu Fili Dei vivi,* [Jesus, Son of the living God,]

*Jesu splendor Patris,* [Jesus, splendor of the Father,]

*Jesu candor lucis aeterne,* [Jesus, eternal brightness of light,]

*Jesu Rex gloriae,* [Jesus, King of glory,]

*Jesu sol justitiae,* [Jesus, Sun of justice,]

*Jesu Fili Mariae Virginis,* [Jesus, Son of the Virgin Mary,]

*Jesu admirabilis,* [Admirable Jesus,]

*Jesu Deus fortis,* [Jesus, mighty God,]

32. The feast is 1 January; this litany also contains a series of honorary titles: for example, brightness of light, sun of justice, and Father of the poor.

*Jesu Pater futuri saeculi, miserere. . . .*

[Jesus, Father of ages to come, have mercy. . . .]

*Jesu magni consilii angele,* [Jesus, angel of great counsel,]
*Jesu potentissime,* [Jesus, most powerful,]
*Jesu patientissime,* [Jesus, most patient,]
*Jesu obedientissime,* [Jesus most obedient,]
*Jesu mitis et humilis corde,* [Jesus, meek and humble of heart,]
*Jesu amator castitatis,* [Jesus, lover of chastity,]
*Jesu Deus pacis,* [Jesus, God of peace,]
*Jesu auctor vitae,* [Jesus, author of life,]
*Jesu exemplar virtutum,* [Jesus, model of virtues,]
*Jesu zelator animarum,* [Jesus, zealous for souls,]
*Jesu Deus noster,* [Jesus, our God,]
*Jesu refugium nostrum,* [Jesus, our refuge,]
*Jesu Pater pauperum,* [Jesus, Father of the poor,]
*Jesu thesaurus fidelium,* [Jesus, treasure of the faithful,]
*Jesu bone Pastor,* [Jesus, Good Shepherd,]
*Jesu lux vera,* [Jesus, true light,]
*Jesu sapientia aeterna,* [Jesus, eternal wisdom,]
*Jesu bonitas infinita,* [Jesus, infinite goodness,]
*Jesu via et vita nostra,* [Jesus, our way and life,]
*Jesu gaudium angelorum,* [Jesus, joy of the angels,]
*Jesu magister apostolorum,* [Jesus, master of the Apostles,]
*Jesu doctor evangelistarum,* [Jesus, teacher of the Evangelists,]
*Jesu fortitudo martyrum,* [Jesus, courage of martyrs,]
*Jesu lumen confessorum,* [Jesus, light of confessors,]
*Jesu puritas virginum,* [Jesus, purity of virgins,]
*Jesu corona sanctorum omnium,* [Jesus, crown of all the saints,]

*Agnus Dei, qui tollis peccata mundi, parce nobis, Jesu.*

[Lamb of God, you who take away the sins of the world, spare us, Jesus.]

*Agnus Dei, qui tollis peccata mundi, exaudi nos, Jesu.*

[Lamb of God, you who take away the sins of the world, graciously hear us, Jesus.]

*Agnus Dei, qui tollis peccata mundi, miserere nobis, Jesu.*

[Lamb of God, you who take away the sins of the world, have mercy on us, Jesus.]

*Jesu audi nos.* [Jesus, hear us.]
*Jesu exaudi nos.* [Jesus, graciously hear us.]

*Oremus.*

*Domine Jesu Christe, qui dixisti: petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis, quaesumus, da nobis petentibus divinissimi tui amoris effectum, ut te toto corde, ore et opere diligamus, et a tua numquam laude cessemus. Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.*

[Lord Jesus Christ, you who said: Ask and you will receive, seek and you will find, knock and it will be opened to you, we beg you to grant to us petitioners the results of your divine love so that we may love you with our whole heart, voice, and action and that we may never cease to praise you. You, God, who live and reign forever and for all ages to come. Amen.]

## Litany in honor of Saint Joseph, Spouse of the Most Blessed Virgin

*We say this litany on the afternoon before the feast of this great saint.*[33]

*Kyrie, eleison. Christe, eleison. Kyrie, eleison.* [Lord, have mercy. Christ, have mercy. Lord, have mercy.]
*Jesu Infans, audi nos.* [Infant Jesus, hear us.]
*Jesu Infans, exaudi nos.* [Infant Jesus, graciously hear us.]
*Pater de coelis Deus, miserere nobis.*
[God the Father of heaven, have mercy on us.]
*Fili Redemptor mundi Deus, miserere. . . .*
[God the Son, Redeemer of the world, have mercy. . . .]
*Spiritu Sancte Deus,* [God the Holy Spirit,]
*Sancta Trinitas Unus Deus,* [Holy Trinity, one God,]
*Sancta Maria, beati Joseph sponsa, ora pro nobis.*
[Holy Mary, spouse of Saint Joseph, pray for us.]
*Sancte Joseph, sponse beatae Virginis, ora. . . .*
[Saint Joseph, spouse of the Blessed Virgin, pray. . . .]
*Sancte Joseph, qui Virginem traducere noluisti,*
[Saint Joseph, who chose not to denounce the Virgin,]
*Sancte Joseph, Christi Pater vocate,*
[Saint Joseph, called the Father of Christ,]

33. The feast is 19 March. This version of the Litany of Saint Joseph differs in several ways from the one in the Brothers' *Manual of Piety* (New York and Paris, 1951). It includes some titles not found there and excludes others seen there; before the prayer it has three titles that seem to come from the Litany of the Child Jesus, not from that of Saint Joseph, and it ends with a different prayer than the one in the Brothers' *Manual of Piety* (page 41).

*Sancte Joseph, magni consilii coadjutor fidelissime, ora pro nobis.*
[Saint Joseph, most faithful helper of great counsel, pray for us.]
*Sancte Joseph, beatae Virginis praesidium, ora. . . .*
[Saint Joseph, proctector of the Blessed Virgin, pray. . . .]
*Sancte Joseph, beatae Virginis solatium,*
[Saint Joseph, solace of the Blessed Virgin,]
*Sancte Joseph, Virginitatis Sponsae testis et custos,*
[Saint Joseph, witness and guardian of your spouse's virginity,]
*Sancte Joseph, sponse Virginis simillime,*
[Saint Joseph, spouse most like the Virgin,]
*Sancte Joseph, pueri Jesu tutor amantissime,*
[Saint Joseph, most beloved tutor of the Child Jesus,]
*Sancte Joseph, familiae Jesu provisor sedulissime,*
[Saint Joseph, most diligent provider for the family of Jesus,]
*Sancte Joseph, mirabili[e] gratia sanctificate,*
[Saint Joseph, sanctified by wonderful grace,]
*Sancte Joseph, in amore Dei constantissime,*
[Saint Joseph, most constant in loving God,]
*Sancte Joseph, vir Seraphice,*
[Saint Joseph, man like the Seraphim,]
*Sancte Joseph, patriarcharum culmen,*
[Saint Joseph, pinnacle of the Patriarchs,]
*Sancte Joseph, qui primus post Virginem Christum jugiter adorasti,*
[Saint Joseph, who first after the Virgin continually adored Christ,]
*Sancte Joseph, qui puerum Jesum ab Herode liberasti,*
[Saint Joseph, who freed the Child Jesus from Herod,]
*Sancte Joseph, qui puerum Jesum in Aegyptum detulisti,*
[Saint Joseph, who carried the Child Jesus to Egypt,]
*Sancte Joseph, qui puerum Jesum ex Aegypto in Nazareth reduxisti,*
[Saint Joseph, who returned the Child Jesus to Nazareth from Egypt,]
*Sancte Joseph, qui puerum Jesu triduo dolens cum sponsa Virgine quaesivisti,*
[Saint Joseph, who in sorrow with your spouse, the Virgin, searched three days for the Child Jesus,]
*Sancte Joseph, qui laetus in Templo puerum Jesum inter Doctores repulisti,*
[Saint Joseph, who joyfully found the Child Jesus in the Temple amid the learned doctors,]
*Sancte Joseph, qui cum sponsa Virgine et puero Jesu per triginta annos coelestem vitam egisti,*
[Saint Joseph, who with your Spouse the Virgin and the Child Jesus led a heavenly life for thirty years,]

*Sancte Joseph, qui puero Jesu et Matri ejus vitae necessaria tuo labore providisti, ora pro nobis.*

[Saint Joseph, who for the Child Jesus and his Mother provided by your work life's necessities, pray for us.]

*Sancte Joseph, qui in brachiis Christi et sponsae Virginis sanctae obiisti, ora. . . .*

[Saint Joseph, who died in the arms of Christ and your spouse, the Holy Virgin, pray. . . .]

*Sancte Joseph, qui Christi adventum Patribus in Limbo nuntiasti,*

[Saint Joseph, who announced the coming of Christ to the Fathers in limbo,]

*Sancte Joseph, qui in coelis peculiari gloria donatus es,*

[Saint Joseph, who was rewarded with special glory in heaven,]

*Sancte Joseph, patrone et defensor noster dulcissime,*

[Saint Joseph, our sweetest patron and defender,]

*Per infantiam tuam, exaudi nos, Infans Jesu.*

[By your infancy, graciously hear us, Infant Jesus.]

*Per integritatem dilectae Matris tuae, purifica nos, Infans Jesu.*

[By the purity of your blessed Mother, purify us, Infant Jesus.]

*Per fidelitatem sancti Joseph, protege nos, Infans Jesu.*

[By the fidelity of Saint Joseph, protect us, Infant Jesus.]

V. *Domine, exaudi orationem meam.* [Lord, graciously hear our pray.]

R. *Et clamor meus ad te veniat.* [And let my cry come unto you.]

*Oremus.*

*Jesu mitissime omnipotens Deus, qui beatum Joseph justum beatae Mariae Virginis Matri tuae sponsum providisti, tibi nutritium elegisti atque humano generi obedientiae exemplar praebuisti, da nobis ipsius intercessione ita nostrae voluntatis praevitatem frangere et tuorum praeceptorum rectitudinem in omnibus adimplere, ut perpetuae visionis tuae beatitudine perfrui mereamur, qui vives et regnas Deus per omnia saecula saeculorum.*[34]

[Let us pray. Most gentle Jesus, almighty God, you who provided the just man blessed Joseph as the spouse of blessed Mary, your Virgin Mother, you chose him as your provider and you offered him as an exemplar of obedience for the human race; grant to us by his in-

34. This prayer, from the French edition of 1760 (Cahiers lasalliens 18, 42; *Œuvres Complètes,* 1415), differs from the prayer for Saint Joseph in the Brothers' *Manual of Piety* (New York and Paris, 1951, 41). Other variations are described in note 33, above. Perhaps parts of two litanies were somehow confused, or this may simply be an alternate version.

tercession to break the stubbornness of our will and to fulfill in all things the rightness of your commandments so that we may merit to enjoy fully the blessedness of your eternal vision, you who live and reign, God forever and for ages to come.]

V. *Exaudiat nos Dominus Jesus Infans.* [May the Infant Lord Jesus graciously hear us.]

R. *Nunc et semper, et in saecula saeculorum. Amen.* [Now and forever and for ages to come. Amen.]

## Litany of the Saints

*We recite this litany on Ember Days and Rogation Days,[35] as well as on the feast of Saint Mark, immediately after the prayers said in the morning at the beginning of school. We also recite it on the afternoon before the Feast of All Saints, at the end of evening prayer, just before asking for the blessing.*

*Kyrie, eleison. Kyrie, eleison.*[36] [Lord, have mercy. Lord, have mercy.]
*Christe, audi nos.* [Christ, hear us.]
*Christe, exaudi nos.* [Christ, graciously hear us.]
*Pater de coelis Deus, miserere nobis.*
[God the Father of heaven, have mercy on us.]
*Fili Redemptor mundi Deus, miserere. . . .*
[God the Son, Redeemer of the world, have mercy. . . .]
*Spiritu Sancte Deus,* [God the Holy Spirit,]
*Sancta Trinitas Unus Deus,* [Holy Trinity, one God,]
*Sancta Maria, ora pro nobis.* [Holy Mary, pray for us.]
*Sancta Dei Genitrix, ora. . . .* [Holy Mother of God, pray. . . .]
*Sancta Virgo virginum,* [Holy Virgin of Virgins,]
*Sancte Michael,* [Saint Michael,]
*Sancte Gabriel,* [Saint Gabriel,]
*Sancte Raphael,* [Saint Raphael,]
*Omnes sancti angeli et archangeli, orate pro nobis.*
[All you holy angels and archangels, pray for us.]
*Omnes sancti beatorum spirtuum ordines, orate pro nobis.*
[All you holy orders of blessed spirits, pray for us.]
*Sancte Joannes Baptista, ora pro nobis.*
[Saint John the Baptist, pray for us.]
*Sancte Joseph, ora. . . .* [Saint Joseph, pray. . . .]

35. The Ember and Rogation Days, plus Saint Mark; see above, 17, notes 103 and 104. The eve of All Saints is 31 October.

36. The French text omits *Christe eleison* in this litany.

*Omnes sancti patriarchae et prophetae, orate pro nobis.*
[All you holy Patriarchs and Prophets, pray for us.]
*Sancte Petre, ora pro nobis.* [Saint Peter, pray for us]
*Sancte Paule, ora. . . .* [Saint Paul, pray. . . .]
*Sancte Andrea,* [Saint Andrew,]
*Sancte Jacobe,* [Saint James,[37]]
*Sancte Johannes,* [Saint John,]
*Sancte Thoma,* [Saint Thomas,]
*Sancte Jacobe,* [Saint James,[38]]
*Sancte Philippe,* [Saint Philip,]
*Sancte Bartholomaee,* [Saint Bartholomew,]
*Sancte Matthaee,* [Saint Matthew,]
*Sancte Simon,* [Saint Simeon,]
*Sancte Thadaee,* [Saint Thaddeus,]
*Sancte Matthia,* [Saint Matthias,]
*Sancte Barnaba,* [Saint Barnabas,]
*Sancte Luca,* [Saint Luke,]
*Sancte Marce,* [Saint Mark,]
*Omnes sancti apostoli et evangelistae, orate pro nobis.*
[All you holy Apostles and Evangelists, pray for us.]
*Omnes sancti discipuli Domini, orate. . . .*
[All you holy disciples of our Lord, pray. . . .]
*Omnes sancti innocentes,* [All you holy innocents,]
*Sancte Stephane, ora pro nobis.* [Saint Stephen, pray for us.]
*Sancte Laurenti, ora. . . .* [Saint Lawrence, pray. . . .]
*Sancte Vicenti,* [Saint Vincent,]
*Sancte Yone,* [Saint Yon,[39]]
*Sancti Fabiane et Sebastianae, orate pro nobis.*
[Saints Fabian and Sebastian, pray for us.]
*Sancti Johannes et Paule, orate. . . .*
[Saints John and Paul, pray. . . .]
*Sancti Cosma et Damiane,* [Saints Cosmas and Damian,]
*Sancti Gervasi et Protasi,* [Saints Gervase and Protase,]
*Omnes sancti martyres,* [All you holy martyrs,]
*Sancte Sylvester, ora pro nobis.* [Saint Sylvester, pray for us.]
*Sancte Gregori, ora. . . .* [Saint Gregory, pray. . . .]

37. Saint James the Greater.
38. Saint James the Less.
39. Saint Yon, a saint honored in France, is the name of the section of Rouen where De La Salle transferred the novitiate on 31 August 1705: "a beautiful and extensive property removed from the noise and squalor of the industrial part of Rouen" (Battersby, *Saint John Baptist De La Salle,* 201).

*Sancte Ambrosi, ora pro nobis.* [Saint Ambrose, pray for us.]
*Sancte Augustine, ora. . . .* [Saint Augustine, pray. . . .]
*Sancte Hieronime,* [Saint Jerome,]
*Sancte Martine,* [Saint Martin,]
*Sancte Nicolae,* [Saint Nicholas,]
*Omnes sancti pontifices et confessores, orate pro nobis.*
[All you holy popes and confessors, pray for us.]
*Omnes sancti doctores, orate. . . .*
[All you holy doctors, pray. . . .]
*Sancte Antoni, ora pro nobis.* [Saint Anthony, pray for us.]
*Sancte Benedicte, ora. . . .* [Saint Benedict, pray. . . .]
*Sancte Bernarde,* [Saint Bernard,]
*Sancte Dominice,* [Saint Dominic,]
*Sancte Francisce,* [Saint Francis,]
*Omnes sancti sacerdotes et levitae, orate pro nobis.*
[All you holy priests and levites, pray for us.]
*Omnes sancti monachi et eremitae, orate. . . .*
[All you holy monks and hermits, pray. . . .]
*Sancta Anna, ora pro nobis.* [Saint Ann, pray for us.]
*Sancta Maria Magdalena, ora. . . .*
[Saint Mary Magdalene, pray. . . .]
*Sancta Margarita,* [Saint Margaret,]
*Sancta Lucia,* [Saint Lucy,]
*Sancta Agnes,* [Saint Agnes,]
*Sancta Cecilia,* [Saint Cecilia,]
*Sancta Catharina,* [Saint Catherine,]
*Sancta Barbara,* [Saint Barbara,]
*Sancta Anastasia,* [Saint Anastasia,]
*Sancta Genovesa,* [Saint Geneviève,[40]]
*Omnes sanctae virgines et viduae, orate pro nobis.*
[All you holy virgins and widows, pray for us.]
*Omnes sancti et sanctae, intercedite pro nobis.*
[All you holy men and women, intercede for us.]
*Propitius esto; parce nobis, Domine.*
[Be merciful; spare us, O Lord.]
*Propitius esto; exaudi nos, Domine.*
[Be merciful; graciously hear us, O Lord.]

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40. Patron saint of Paris; her feast is celebrated on 3 January. After Saint Mary Magdalene, this version substitutes Saint Margaret for Saint Agatha and adds Saint Barbara before Saint Athanasia. The Brothers' *Manual of Piety* (1951, 83) contains many invocations, including nine to our Lord, not found here. This shorter version generally reflects De La Salle's note on page 217.

*Ab omni malo, libera nos, Domine.*
[From all evil, deliver us, O Lord.]
*Ab omni peccato, libera. . . .* [From all sin, deliver. . . .]
*A subitanea et improvisa morte,* [From a sudden, unprovided death,]
*A spiritu fornicationis,* [From the spirit of fornication,]
*A morte perpetua,* [From eternal death,]
*In die judicii,* [On the day of judgment,]
*Peccatores, te rogamus, audi nos.*
[Sinners, we beseech you, hear us.]
*Ut nobis parcas, te rogamus. . . .*
[That you may spare us, we beseech. . . .]
*Ut ad veram poenitentiam nos perducere digneris,*
[That you may deign to bring us to true penance,]
*Ut Ecclesiam tuam sanctam regere et conservare digneris,*
[That you may deign to govern and preserve your holy church,]
*Ut nosmetipsos in tu sancto servitio confortare et conservare digneris,*
[That you may deign to comfort and preserve us in your holy service,]
*Ut mentes nostras ad coelestia desideria erigas,*
[That you may direct our minds toward heavenly desires,]
*Ut fructus terrae dare et conservare digneris,*
[That you may deign to grant and preserve the fruits of the earth,]
*Ut omnibus fidelibus defunctis requiem aeternam donare digneris,*
[That you may deign to grant eternal life to all the faithful departed,]
*Ut nos exaudire digneris,*
[That you may deign graciously to hear us,]
*Fili Dei, te rogamus audi nos.*
[Son of God,] we beseech you, hears us.
*Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.*
[Lamb of God, you who take away the sins of the world, spare us, O Lord.]
*Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.*
[Lamb of God, you who take away the sins of the word, graciously hear us, O Lord.]
*Agnus Dei, qui tollis peccata mundi, miserere nobis.*
[Lamb of God, you who take away the sins of the world, have mercy on us, O Lord.]
*Christe, audi nos.* [Christ, hear us.]
*Christe, exaudi nos.* [Christ, graciously hear us.]
V. *Domine, exaudi orationem meam.* [Lord, graciously hear our pray.]
R. *Et clamor meus ad te veniat.* [And let my cry come unto you.]

*Oremus.*

*Ecclesiae tuae quaesumus, Domine, preces placatus admitte, ut destructis adversitatibus et erroribus universis, secura tibi serviat libertate.*

[Being appeased, Lord, accept the prayers of your church, we beg you, so that with all adversities and errors destroyed, it may serve you in secure liberty.]

*Omnipotens sempiterne Deus, qui vivorum dominatis*[41] *simul et mortuorum, omniumque misereris quos tuos fide et opere futuros esse praenoscis, te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet vel futurum jam exutos corpore suscepit intercedentibus omnibus sanctis tuis, pietatis clementia omnium delictorum suorum veniam consequantur. Per Christum Dominum nostrum. Amen.*

[Almighty everlasting God, you who have dominion over the living and the dead and who have pity on all, you foreknow those who will be yours by their faith and good works; we humbly beg that they for whom we have resolved to pour out our prayers, whether this present world still detains them in the flesh or the world to come has already received them stripped of their bodies, may by the grace of your loving kindness and through the intercession of all the saints obtain the remission of all their sins. Through Christ our Lord. Amen.]

V. *Exaudiat nos cum omnibus sanctis suis omnipotens et misericors Dominus.* [May the almighty and merciful Lord hear us with all his saints.]

R. *Nunc et semper et in saecula saeculorum. Amen.* [Now and always and for ages to come. Amen.]

*On the afternoon before the feast of All Saints, after the recitation of* Omnes sancti et sanctae Dei*, we omit everything else up to* Agnus Dei*, exclusive. After reciting A*gnus Dei *and what follows up to the Collect prayer* Ecclesiae tuae quaesumus *and the rest, we do not say the two Collects. Instead, the prayer leader recites the Collect for the feast of All Saints, as follows.*

*Omnipotens sempiterne Deus, qui nos omnium sanctorum merita sub una tribuisti celebritate venerari, quaesumus ut desideratam nobis tuae propitiationis abundantiam multiplicatis intercessoribus largiaris. Per Christum Dominum nostrum. Amen.*

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41. The Brothers' *Manual of Piety* (90) has, correctly, *dominaris.*

[Almighty everlasting God, you who granted us to venerate in a single celebration the merits of all the saints, we beseech you to grant profusely to us the desired abundance of your favor through their combined intercessions. Through Christ our Lord. Amen.]

*Then the prayer leader says:*

V. *Exaudiat nos cum omnibus sanctis suis omnipotens et misericors Dominus.* [May the almighty and merciful Lord hear us with all the saints.]

R. *Nunc et semper et in saecula saeculorum. Amen.* [Now and always and for ages to come. Amen.]

## Main Ceremonies That the Mass Server Must Observe

*What he must do before Mass begins.*

1. He brings out the cruets and puts them next to the altar; he places on the cruets, not on the altar, the cloth used by the priest to wipe his fingers, and he lights the candles.
2. He helps the priest vest for Mass, adjusts his amice, hands him the cincture, and checks that the alb comes to one inch from the floor, hanging down evenly on all sides. Then he hands the priest the maniple and the stole, making sure that the cross is at the middle of his neck; finally, he helps him put on the chasuble.
3. He takes the Missal, which he holds by the bottom with both hands, with the top against his chest, and bows with the priest, being careful not to drag his feet (which he must never do during Mass). Then he walks modestly ahead of the priest and leads him to the altar.
4. Having arrived at the altar, he stands to the right of the priest, takes his biretta, bows, and places the Missal on the altar cushion. He puts the biretta next to the cruets and kneels down on the floor at the corner of the altar on the Gospel side.
5. He must be careful, when the Missal is on one side of the altar, to be on the other and to keep his hands joined or his arms crossed.

*What he must do from the beginning of Mass up to the Introit.*

1. The priest, standing at the foot of the altar, makes the sign of the holy cross. The server does so with him and then keeps his hands joined, as he must always do in reciting his responses to the priest.

2. When the priest says *Misereatur* [May God have mercy], the server turns and bends slightly toward him, and when he says *Confiteor* [I confess], the server bends deeply toward the altar, until the priest has said *Misereatur*. He turns his head toward the priest at the words *et tibi Pater* [and to you, Father], and when he says *mea culpa* [by my fault], he strikes his breast three times with his right hand while placing his left below his stomach, as he does each time he makes the sign of the holy cross and strikes his breast.
3. When the priest says *Deus tu conversus* [God, you will turn] and everything that follows, the server bows slightly toward the altar. When the priest goes up to the altar, the server lifts the bottom of the alb and kneels on the first step, or on the floor if there is only one step.

*What he must do from the Introit up to the Offertory.*

1. The server must make the sign of the holy cross, bow, and strike his breast with the priest and like the priest every time that the priest does any of these actions. The server bows slightly each time he gets up to leave his place and passes in front of the center of the altar. When the Most Blessed Sacrament is on the altar, he bows deeply.
2. When the priest raises his voice at the end of the Epistle, the server answers *Deo gratias*. Then he goes alongside the priest, takes the Missal when the priest has finished reading, and having marked the place where it is open, closes it and carries it to the other side of the altar. Then he places the Missal on the altar, turns it toward the priest, and opens it to the same place where it was opened before.
3. During the Gospel only, the server remains standing. When the priest says *Sequentia* [continuation] and so on, the server makes the sign of the cross with his right thumb on his forehead, mouth, and chest. Then he goes to stand on the Epistle side. When the priest raises his voice at the end of the Gospel, the server responds, *Laus tibi Christe* [Praise to you, Christ], and kneels down.

*What he must do from the Offertory to the Sanctus.*

1. When the priest removes the veil over the chalice, the server goes to take the cruet of wine in his right hand and the cruet of water in his left, holding each by the bottom. He moves to the corner of the altar on the Epistle side and bows slightly to the cross and then to the priest when he approaches.

2. With his right hand, he offers the cruets, handle toward the left, to the priest: first, the wine cruet, and after the priest has blessed it, the water cruet. He kisses the priest's hand as he receives the cruets and then brings them to the side.
3. He then takes the water pitcher in his right hand and the bowl in his left, holding the towel between his fingers under the bowl. He goes to the altar, bows to the priest, and pours water from the lowered pitcher over the tips of his fingers, into the middle of the bowl. He then kisses the cruet, offers the towel for the priest to wipe his fingers, and takes it back. After bowing, he goes and places the pitcher, bowl, and towel where they were. Then he returns and kneels down. When the priest says *Orate fratres* [Pray, brethren], the server does not respond until the priest has turned back toward the altar.

*What he must do from the Sanctus to the Communion.*

1. When the priest says *Sanctus* [Holy, holy, holy], the server bows slightly and gently rings the small bell three times. When the priest extends his hands over the chalice, the server gets up, bows slightly, and goes to kneel behind the priest, on the second step.
2. At each elevation [of the sacred species], he gently rings the small bell, bows deeply when the priest genuflects, and lifts the chasuble respectfully when the priest raises the sacred host and the chalice. After the elevation of the chalice, he gets up, bows deeply, and returns to kneel at his place. He must not ring the bell or say anything when the priest says *Omnis honor et gloria* [All honor and glory].
3. If anyone[42] is to receive Communion during Mass, the server goes to kneel at the corner of the altar on the Epistle side when the priest, after receiving the Body of our Lord, uncovers the chalice. Facing the priest, he recites the *Confiteor* as at the beginning of Mass. Once the priest has returned the holy ciborium to the tabernacle, the server stands and does what follows.
4. If no one is to receive Communion, he goes to get the cruets, the wine cruet in his right hand and the water cruet in his left, held by the handle or the bottom. He goes to the corner of the altar, bows as he did earlier at the Offertory and after having poured the wine and the water, kisses the cruets.

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42. An indication that few of the faithful received Holy Communion during this period.

5. The first time the priest presents the chalice while standing at his place, the server advances to the altar and pours wine only. The second time the priest presents the chalice, the server stands on the second step and pours wine and water over the priest's fingers. After bringing the cruets back to the side, he moves the Missal from one side of the altar to the other.

*What he must do from the final blessing to the end of Mass.*

1. The server kneels on the floor in front of the middle of the altar to receive the blessing, during which he bows slightly. If the priest leaves the Missal open, the server goes to get it before the blessing, placing his thumb in the place where it is open. Then, after receiving the blessing, he finishes bringing the Missal to the Gospel side. At the Last Gospel, he does as he did for the first Gospel, except that at the end he says *Deo gratias* [Thanks be to God] instead of *Laus tibi Christe* [Praise to you, Christ].
2. After the Last Gospel is finished, he extinguishes the candles, takes the Missal and the priest's biretta, and in returning to the sacristy, does whatever he did in going out to the altar.
3. Upon entering the sacristy, he bows to the crucifix, takes the biretta and puts it with the Missal in their place, and helps the priest unvest. He then says a prayer in church before leaving.

## Responses for Holy Mass

Priest: † *In nomine Patris. . . . Introibo ad altare Dei.* [I will go unto the altar of God.]

Server: *Ad Deum qui laetificat juventutem meam.* [To God who gives joy to my youth.]

Priest: *Judica me, Deus, et discerne causam meam de gente non sancta; ab homino iniquo et doloso erue me.* [Judge me, God, and distinguish my cause from a people that is not holy; from the unjust and deceitful man.]

Server: *Quia tu es Deus fortitudo mea, quare me repulisti, et quare tristis incedo dum affligit me inimicus.* [For you are my strength, God. Why have you cast me off, and why do I go around sad while my enemy afflicts me?]

Priest: *Emitte lucem tuam et veritatem tuam, ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.* [Send forth your light and your truth; they have conducted me and brought me to your holy mountain and to your tabernacles.]

Server: *Et introibo ad altare Dei, ad Deum qui laetificat juventutam meam.* [And I will go to the altar of God, to God who gives joy to my youth.]

Priest: *Confitebor tibi Domine in cythara Deus, Deus meus, quare tristis es, anima mea, et quare conturbas me.* [I will praise you on the harp, O God, my God, why are you sad, my soul, and why do you upset me?]

Server: *Spera in Deo quoniam adhuc confitebor illi salutare vultus mei et Deus meus.* [Hope in God, because I will still praise him. My God brings deliverance to my face.]

Priest: *Gloria Patri et Filio. . . .* [Glory to the Father and to the Son. . . .]

Server: *Sicut erat in principio. . . .* [As it was in the beginning. . . .]

Priest: *Introibo ad altare Dei.* [I will go unto the altar of God.]

Server: *Ad Deum qui laetificat juventutem meam.* [To God who gives joy to my youth.]

Priest: *Adjutorium nostrum in nomine Domini.* [Our help is in the name of the Lord.]

Server: *Qui fecit coelum et terram.* [Who made heaven and earth.]

Priest: *Confiteor Deo. . . .* [I confess to almighty God. . . .]

*Server: Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam aeternam.* [May almighty God have mercy on you and, with your sins forgiven, bring you to life everlasting.]

Priest: *Amen.*

Server: *Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi Patri quia peccavi nimis cogitatione verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor Beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te Pater orare pro me ad Dominum Deum nostrum.* [I confess to almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, because I have sinned through my fault, through my fault, through my most grievous fault. Therefore, I ask the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray for me to the Lord our God.]

Priest: *Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos in vitam aeternam.* [May almighty God have mercy on you and, with your sins forgiven, bring you to life everlasting.]

Server: *Amen.*

Priest: *Indulgentiam, absolutionem, et remissionem omnium peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.* [May the almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.]
Server: *Amen.*
Priest: *Deus tu conversus vivificabis nos.* [Turned to us, God, you will enliven us.]
Server: *Et plebs tua laetabitur in te.* [And your people will rejoice in you.]
Priest: *Ostende nobis Domine misericordiam tuam.* [Show us, Lord, your mercy.]
Server: *Et salutare tuam da nobis.* [And grant us your salvation.]
Priest: *Domine, exaudi orationem meam.* [Lord, graciously hear my prayer.]
Server: *Et clamor meus ad te veniat.* [And let my cry come unto you.]
Priest: *Dominus vobiscum.* [The Lord be with you.]
Server: *Et cum spiritu tuo.* [And with your spirit.]
Priest: *Kyrie eleison.* Server: *Kyrie eleison.*
Priest: *Kyrie eleison.* Server: *Christe eleison.*
Priest: *Christe eleison.* Server: *Christe eleison.*
Priest: *Kyrie eleison.* Server: *Kyrie eleison.*
Priest: *Kyrie eleison.*
Priest: *Dominus vobiscum.* [The Lord be with you.]
Server: *Et cum spiritu tuo.* [And with your spirit.]

*At the end of the Epistle*

Server: *Deo gratias.* [Thanks be to God.]
Priest: *Dominus vobiscum.* [The Lord be with you.]
Server: *Et cum spiritu tuo.* [And with your spirit.]
Priest: *Sequentia sancti Evangeli secundum Lucam.* [Continuation of the holy Gospel according to Luke.]
Server: *Gloria tibi Domine.* [Glory to you, Lord.]

*At the end of the first Gospel*

Server: *Laus tibi Christe.* [Praise to you, Christ.]
Priest: *Orate fratres.* [Pray, brethren.]
Server: *Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.* [May the Lord receive this sacrifice from your hands to the praise and glory of his name, to our benefit, and to that of his holy church.]
Priest: *Per omnia saecula saeculorum.* [Forever and ever.]
Server: *Amen.*
Priest: *Dominus vobiscum.* [The Lord be with you.]

Server: *Et cum spiritu tuo.* [And with your spirit.]
Priest: *Et ne nos inducas in tentationem.* [And lead us not into temptation.]
Server: *Sed libera nos a malo.* [But deliver us from evil.]
Priest: *Per omnia. . . .* [Forever. . . .] Server: *Amen.*
Priest: *Dominus vobiscum.* [The Lord be with you.]
Server: *Et cum spiritu tuo.* [And with your spirit.]
Priest: *Ite missa est,* or *Benedicamus Domino.* [Go, the Mass is over, or Let us bless the Lord.]
Server: *Deo gratias.* [Thanks be to God.]

*In Masses for the dead*

Priest: *Requiescant in pace.* [May they rest in peace.]
Server: *Amen.*
Priest: *Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.* [May almighty God, Father, Son, and Holy Spirit, bless you.]
Server: *Amen.*
Priest: *Dominus vobiscum.* [The Lord be with you.]
Server: *Et cum spiritu tuo.* [And with your spirit.]
Priest: *Initium sancti Evangeli secundum Joannem.* [The beginning of the holy Gospel according to John.]
Server: *Gloria tibi Domine.* [Glory to you, Lord.]
Priest: *In principio. . . .* [In the beginning. . . .]

*At the end of the Last Gospel*

Server: *Deo gratias.* [Thanks be to God.]

## Profession of the Ten Articles of Faith That a Christian Is Obliged to Believe and to Know

1. I believe that there is only one God and that there cannot be several gods.
2. I believe that there are three Persons in God: the Father, the Son, and the Holy Spirit, and that these three Persons are only one God, not three Gods, because they have only one same nature and one same divinity.
3. I believe that the Son of God, the second Person of the Most Holy Trinity, became man for the love of us and that he died on a cross to satisfy God for our sins, to deliver us from the pains of hell, and to gain for us eternal life.
4. I believe that those who have lived well in this world and have died in the grace of God will be rewarded after their death and

that their reward will be to be eternally happy in heaven, where they will see God as he is.

5. I believe that those who have lived badly and who have died in mortal sin will be damned; that is, they will never see God and will burn eternally in the fires of hell.
6. I believe that there are ten commandments of God, that we are obliged to keep them all, and that we are also obliged to obey the church, which customarily proposes six commandments.
7. I believe that it suffices to have committed one single mortal sin and to die in that state to be damned.
8. I believe that it is necessary to have frequent recourse to prayer and that we cannot be saved without praying to God.
9. I believe that there are seven sacraments: Baptism, Confirmation, Penance, Eucharist, Extreme Unction, Holy Orders, and Matrimony.
10. I believe that Baptism wipes out original sin and all actual sins, making us Christians, that Penance remits the sins we have committed since Baptism, that the Eucharist truly contains the body, blood, soul, and divinity of our Lord Jesus Christ under the appearances of bread and wine.

We must receive instruction in all these matters to be in a state to gain and obtain eternal salvation.

GLORIA·IN·EXCELSIS·DEO·ET·IN·TERRA

# Hymns

## Hymns[1] sung before the weekday[2] catechism lesson to implore the light of the Holy Spirit, which is needed to understand the truths taught during catechism, and to ask for the grace to put them into practice

### Monday[3]

[1]Come, O come, Holy Spirit,
into our hearts,
and set them aflame with your
holy ardor,
so that being filled with your
love,
we may deserve the heavenly
dwelling place.
[2]Divine Spirit, Spirit of truth,
enlighten our darkness.
May your love help us practice
the truths we will be taught.

### Tuesday

[1]Come, O Sanctifier,
come and set my heart aflame;
revive within me
with your divine flame
the splendid fire of charity.
Teach me the truth,
and be forever
the Master of my soul.
[2]O Holy Spirit, come down upon me,
and to instruct me in my faith,
enlighten my mind
with your living light,
and when by your inspiration,
I come to know the truth,
give me your love,
which makes me accomplish it.

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1. *Œuvres Complètes,* CA, 1425–1487, and Cahiers lasalliens 22 (1705), final section, 1–117. From French rhymed verse, the English translation follows a non-rhyming linear form. The first six hymns are not numbered. The CB hymns in *Œuvres Complètes,* 1491–1575, no longer considered as De La Salle's work, are not included here or in the forthcoming French CD-ROM edition.

2. De La Salle had catechism taught every school day, plus on Sunday, when it was taught in school for an hour and a half before Vespers, which the students attended in the parish church.

3. A superscript at the head of a line of text indicates the stanza number.

**Wednesday**
Melody—*How Many Treasures*
[1]Divine Spirit, come down to us
on earth,
pour your light into our hearts
so that we may believe all the
truths
that we are going to be taught.
[2]To listen to this teaching
with good results,
our hearts must be docile,
but it is not enough for us
to believe;
we must also practice what we
believe.

**Thursday**
[1]Hear my prayers;
O Lord, enlighten me.
My God, without the help
of your light,
how can I ever learn your law?
[2]Because when I was only a tiny
baby,
you made me a Christian,
my duty, joined with my
gratitude,
is to learn and practice what is
right.

**Friday**
Melody—*Object of My New Fire*
[1]Divine Spirit, God
of enlightenment,
shine upon us in our darkness.
Grant that with sincere faith
we may believe, *(repeat)* we may
believe, with firm conviction.[4]
[2]But it is not enough to believe
the truths we are going to be
taught.
Holy Spirit, give us the grace
and the love, *(repeat)* and the
love, to practice them.

**Saturday**[5]
[1]To be docile and right-minded,
give me your Spirit, Lord,
that I may learn, in proportion
to my age,
the truths of Jesus Christ.
[2]Holy Spirit, make me understand
what you are about to explain
to me,
but while making me learn it,
help me to practice it, too.
[3]Let us love God from our
earliest years;
let us act only through charity,
and let us here below learn
how to love him in eternity.

4. The French text indicates that certain phrases are to be sung twice.

5. Saturday is a school day; Thursday, unless it is an obligatory feast, is a free day.

## Hymns to Teach Christians
## What They Must Believe and Do to Be Saved[6]

### Hymn 1

To be sung when school reopens after summer vacation

**Dialogue between the soul and Jesus**

*The soul:*
I come to your school,
O adorable Jesus.
I am nothing but wretchedness;
I lack all virtues.
I dare not speak to you
because I am a sinner,
but I will listen to you,
O eternal Word.

*Jesus:*
To teach souls
and do so with good results,
I come to bring them calm,
and I instruct them.
To hear me speak,
profound silence is required,
and to follow my law,
great obedience is needed.

*The soul:*
I come to your school;
O teach me, Lord;
my mouth utters not a word,
but I open my heart to you;
it is thoroughly broken
with sorrow
for its past faults;
in secret tell it
that its faults are wiped clean.

*Jesus:*
Do penance for them
with sincerity;
live in innocence
and in humility.
This is the only lesson
I have come to teach you.
Because you have sinned, live
now, and consider yourself
less than dust.

### Hymn 2

**The happiness and the advantages we experience by giving ourselves to God from our most tender years**

[1]Even tender youth
fades like a flower;
hasten, then, for time is flying;
give yourself to the Lord.
Everything becomes delightful
when you resolve to serve him;
the greatest sacrifice
becomes a sweet pleasure.

[2]How many tears and lamentations
at death will this world cost us,
this world whose delights
deceive us here below!
At first, it flatters us
with agreeable promises,
but all its caresses
lead only to death.

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6. The thirty hymns in this section are numbered sequentially.

[3]If the world offends you,
scorn its displeasure.
God expects you to prefer him
and shows himself jealous.
If his supreme goodness
is so generous toward us,
we must love him in like manner
without dividing our heart.
[4]Even if yours were all
the treasures of Croesus,
would that be of any benefit
without the love of Jesus?
It is a great loss
to gain the whole world
and expose yourself
to the torments of hell.
[5]Do not wait for that age
when people no longer have
either the strength or the courage
for heroic virtue.
It is to make a sacrifice
that costs us very little
to give up vice
when we no longer enjoy it.
[6]Make provision for old age,
that sad season;
the years of youth
are the harvest time of life.
The Savior warns us
of the dire night when,
no matter what a person does,
he labors in vain.
[7]Why promise yourself
a long life?
Every moment may be
your last.
Let us fear lest God
cut short the outpouring of his
grace
and lest another be seated forever
at our place.
[8]When we dare consent
to crime over and over,
alas, this is an abyss
from which we cannot escape.
Nothing is harder
than to break
a long-cherished habit
of sinning.
[9]Let us offer our service
to the almighty Lord;
let us offer him the first fruits
of our vigorous years.
This adorable Master
gives us life
only that we may know him
and may live in his love.

## Hymn 3

**The soul regrets not having known God soon enough and not having loved him enough**

[1]Why could I not have known you,
O great God, at the first instant
when you gave me being
and drew me from nothingness?
In vain do I regret
the time I spent so badly,
but now, but now, I will begin;
yes, now I will begin.

[2]My soul, let us leave aside the earth
and its vain amusements;
there we can find only combat.
In God we will be happy,
for he is able
to fulfill all our wishes,
giving us, giving us, only true
happiness,

giving us only true happiness.
[3]While studying
we can enjoy happy moments
without worries or concerns
and can love God purely.
A soul that contemplates him
says and repeats at every moment,
"How delightful, how delightful,
are God's charms!
How delightful are God's charms!"
[4]His charms are lovable only
insofar as they make us suffer;
we are agreeable to God
only if we wish to die
to all things
for him during this life
and to suffer constantly
while loving him,
without expecting, without
expecting, any relief,
without expecting any relief.
[5]My pains are too trifling;
Great God, strike harder!
A soul quickly degenerates
if it does not follow its spouse;
the cross was your lot.
Ah, will I not share in it?
I wish to die, I wish to die,
under this banner.
I wish to die under this banner.

## Hymn 4

**Jesus Christ instructs the soul about its main duties**

Melody—*What Are You Doing, Shepherdess?*

*The soul:*
[1]O gracious Savior,
my loving Spouse,
what must I do
to love you alone?
My greatest desire
is to love you
and to spend my life
without offending you.
*Jesus:*
[2]If your heart desires
to love me endlessly,
I will show you
the shortest way.
Try, then, to learn
what you can daily
bring me
as a sign of your love.
[3]On awakening,
give me your heart;
listen to me;
banish your languor;
make a sign of the cross
with holy water,
and after that, think
only of my holy law.
[4]If you wish to please me,
serve my most holy Mother,
loving her with great fervor,
for whoever honors her
does not fear death,
and despite all tempests
will reach the haven.
[5]Pray to your good angel
at night and morning,
so that he may change you
and help you attain your goal.
Without fail, invoke
great Saint Edmund
against all the attacks
of the demon.
[6]If you have any free time,
come and join me
at holy Mass;

then, with lively faith
apply yourself to your duties
after making interior prayer;
and if anyone criticizes you,
be reasonable and silent.
[7]See that in all things,
in the depths of your heart
you seek
only my honor.
A pure intention
in each action
increases hour by hour
your perfection.
[8]Keep your life free
from ill-feeling,
hatred, envy,
and vanity.
Be indifferent,
dead to all desires,
yielding and submissive
to my good pleasure.
[9]If anyone praises you,
keep your heart humble;
if anyone insults you,
be not disturbed;
the soul that rests
in humility
triumphs over the world
without difficulty.
[10]Be not harsh
in encountering the poor;
help the misery
of the embarrassed beggars.
And because I dwell
in hospitals,
your coming to visit me there
relieves my suffering.
[11]If you go to eat,
bless the meal
to be agreeable to me
and to follow my lead.
On leaving the table,
always give thanks
to your loving Father
for all his benefits.
[12]Suffer without complaining
both heat and cold.
Learn to overcome yourself
to please the Most High.
If your chilled hand
seeks warmth,
let your thoughts turn
to the fires of hell.
[13]Make holy use
of all your crosses.
Do not lose courage;
I will bear their weight.
The whole science
of sanctity
consists in being patient
in adversity.
[14]From a good author
read something
that may continually imprint
my law on your heart.
If you do not know how to read,[7]
think of my labors;
sigh and bewail
all your defects.
[15]In church,
do not drowse;
pray and contemplate me
instead of chatting.
Attend the offices;
listen to the sermon,
and make it your joy
to bless my name.
[16]When the time comes
to take your rest,
seek out in my presence
the defects you have.

7. De La Salle thinks of illiterate adults as well as of young children.

Bewail them and propose
to amend yourself;
then sleep
soundly in me.
[17]If insomnia
afflicts you during the night,
think of your death agony
and what comes after it.
Suffer in my presence
these sleepless nights in peace
for the sake of the reward
that lasts forever.
*The soul:*
[18]Please, arouse me
from my torpor,
so that I may embrace
this holy resolution.
Without your assistance
I can do nothing
because of my inability
to do anything good.
*Jesus:*
[19]Because of yourself
you cannot do anything;
your extreme weakness
will have me as its helper.
Be humble and faithful
if you wish to have
the eternal glory
where I show myself.

## Hymn 5

### Instruction on the sign of the holy cross

[1]Show us that you know
how to make the sign of the
Christian.
I make it by putting my right
hand
to my forehead, then to my
breast,
to the left shoulder and then
to the right;
then I join my hands.
[2]When a Christian
thus makes the cross, does he
say anything?
The Christian who wants
to make it
as the Apostles have taught
will say like them, In the name
of the Father,
and of the Son, and of the Holy
Spirit.
[3]How is this sign at the same time
the sign of the Christian and
of the cross?
This holy sign traces
the cross of our divine Redeemer,
and when we make it, it is a sign
that we recognize the Savior.
[4]When and in what places
should we make the sign
of the cross?
On awakening, before going
to bed,
before work, and before meals;
on the forehead, the heart, and
the mouth,
against the devil and his
temptations.
[5]Of what use is it to make
the sign of the cross so often?
This sign can rout the devil,
dissipate temptation,
make our work agreeable to God,
and draw down his protection.
[6]Why honor so much the crosses
of gold, silver, stone, or wood?
What makes us revere them

is that Jesus Christ once,
offering satisfaction to God, his Father,
died on the cross for all humanity.
[7]What mysteries are recalled
by this sign that you make?
This sign reminds my soul
of the incomprehensible Trinity,
of Jesus made man in the womb of a woman,
and dead on the cross out of charity.
[8]What should we think of in our heart
when making this external sign?
The soul easily recalls,
when we sign the cross on our body,
the cross on which the Author of nature
expired for us, long ago.
[9]What is represented by our hand
that we move from our forehead to our breast?
Our hand, moving from our forehead to our breast,
represents the Son of God,
who takes his origin in heaven,
and becomes a mortal on earth.
[10]What do the few words uttered
recall to our mind?
The word *name* in the singular makes us believe
in the unity of the three Persons.
The names of Father, Son, and Holy Spirit
make us believe in the Trinity.
[11]Tell us what is the fruit
that this lesson produces?
I learn to revere this sign,
to honor the name of Christian,
to pay the cross a special worship,
and to take up my crosses as so many blessings.
[12]With one voice let us praise
Jesus Christ dying on the cross.
Divine Savior, I worship you
expiring on the cross for us all;
obtain for me from your Father
that I may live and die for you.

## Hymn 6

**The main truths of faith**

Melody—*The Inconceivable Trinity*

[1]We are created to know,
love, and serve God.
We must always and everywhere
live for this sole Master,
who created heaven and earth
only to make us happy.
[2]Whoever serves God deserves that one day
God himself will be his reward.
But no one can serve him without love,
and no one can love without knowledge.
So, in every place, men
must know, love, and serve God.
[3]The inconceivable Trinity
is one God in three Persons,
all equal in authority,
equally wise and good.
All three are one in power,
in wisdom, and in will.

[4]The Father is God; so is the Son;
the Holy Spirit as well.
The church teaches us this.
To speak otherwise is blasphemy,
because the Holy Trinity
has one and the same divinity.
[5]The Son became a man for us
in the womb of a woman, a virgin.
To save us all,
he took a body and a soul there,
and began to be a man
in that place
while not ceasing to be God.
[6]He whose powerful hand
provides for every creature
up to the age of thirty earned his bread.
The Master of nature
was subject, during all that time,
to the will of his parents.
[7]Toward evening of his last day,
wishing to return to his Father,
through his excessive love,
he left us his body, veiled
beneath a mystery;
and at almost the same time,
he established the seven sacraments.
[8]Jesus is seized and bound.
All the Apostles abandon him.
He is mocked, beaten, whipped,
and the Jews[8] crown him
with thorns.
On the cross, as the final ignominy of his sorrows,
he expires between two thieves.
[9]From his pierced side
there comes forth
blood and water in great abundance.
His body, placed in a tomb,
remains there in silence
while his soul goes down to hell
to destroy the gates thereof.
[10]Scarcely has the third day
begun to dawn
when death is overcome
in its turn,
and without making any opening,
Jesus, once again alive,
leaves the tomb, immortal.
[11]On the fortieth day,
having finished his work,
in the midst of his holy court,
he rises up in a cloud.
He will come again
with that same body
to judge the living and the dead.
[12]Whoever has not done penance
for his mortal sins
will suffer eternal woe,
and for recompense the just person,
after a glorious combat,
will reign forever in heaven.

8. The Roman soldiers (Matt. 27:29; Mark 15:17).

## Hymn 7

**In which we make our profession of faith,**
**based on the Apostles' Creed**
Melody—*Love at the Hospital*

[1]My son, a loving duty
that prepares you to receive
both grace and glory
obliges you, above all, to know
all that you must believe.
[2]Come with me to profess
the twelve articles of the faith
on which your salvation rests.
I believe in the living God,
who made the world of nothing.
[3]Powerful and sweet fervor
gives this joy to my heart:
that it believes what it hopes for
in Jesus Christ our Savior,
the only Son of the Father.
[4]By the Holy and Sovereign Spirit,
this Word in a human condition
was conceived in this world
and later was born
from the chaste womb
of the fruitful Virgin.
[5]The tomb saw him under its law,
after the bloodthirsty cry
of his ungrateful homeland
had made him die on a cross
through Pilate's order.
[6]On the third day his holy soul,
back from limbo,[9]
once more took possession
of his sacred body,
and then, leaving this mortal
abode,
took flight for heaven.
[7]From his throne, where heaven
beholds this Son
seated beside his Father,
he will come back some day
to judge the living and the dead
and reduce all things to cinders.
[8]I believe in the divinity
of the Holy Spirit, whose goodness
makes all things good.
In the Trinity he holds the place
of the third Person.
[9]I believe that the help of heaven
makes the church reign everywhere
over human reason;
however, to make myself clearer,
I call the church Roman.
[10]The suffering and the blessed
are all truly the loving children
of the Father of lights.
I believe that they are related
with one another
through works and prayers.
[11]I believe that in the holy tribunal
we are absolved from all the evil
that we can commit.
The priest pours grace into us
as through a channel.
[12]I believe that on Judgment Day
our body in the tomb
will hear the trumpet
that in an instant will give it back
its perfect form.
[13]Finally, I believe that our hopes,
to which nothing mortal
can give peace,
will find fulfillment forever
in eternal life.

9. Hell, in hymn 6.

## Hymn 8

**The four last ends of the human race**

Melody—*Come, Come, Holy Spirit*

[1]Remember, Christian, that you must die,
that in the tomb your body will decay
and that you are hastening incessantly
toward that terrible and fatal moment.
[2]Death will come like a thief;
we know not when;
no one is assured of that moment
so that we may be ready at all times.
[3]When our heart is filled with useless concerns,
when everything smiles on us and we think about it least,
and when we imagine that we are enjoying robust health,
death will arrive with hastening steps.
[4]When our soul, after violent efforts,
has at the appointed time left our body,
at that same place and time
God will call it to judgment.
[5]All the sins we have committed
will flash before our eyes in an instant;
this holy Judge will weigh our virtues
and the blessings we have received.
[6]Then that God full of severity
will judge us for eternity,
and without delay, without any hope of recall,
we will undergo that sentence, starting right away.
[7]The man burdened with a single mortal sin
will be led to eternal punishment.
In vain will he protest his regrets.
The fire of hell will never go out.
[8]Can we really think of such a misfortune
without trembling, without being shaken with horror,
and without seeking by our efforts and desires
to appease now this inflexible judge?
[9]The just man, then, in full tranquility,
will experience the Savior's goodness.
How happily will be rewarded
all his sorrows and past labors!
[10]Clothed in glory and splendor,
to highest heaven he will be brought;
inebriating him with a torrent of delights,
God will fully satisfy all his cravings.
[11]To embrace the cross with love,
let us consider that sovereign happiness.
Whatever it may cost, whatever may happen,
let us Christians strive to save our souls!

## Hymn 9

**Death**

Melody—*Queen of Heaven*

[1]Poor mortals, where is your memory?
Do you forget that you must soon die?
You think only of the world and its glory,
but this flower must soon wither.
[2]Life must end, and no matter what you do,
you will come to this end, perhaps tomorrow.
Think of it seriously; this is your only true concern:
you must die; nothing is more certain.
[3]Even if you were as great as Alexander,
as powerful as all the emperors,
death will still come; no one can protect himself from it.
Do not imagine that you can escape its horrors.
[4]In truth, at these words I tremble;
what will become of my soul after my death?
Parents, friends, all abandon me then;
God alone decides my fate.
[5]Think for a moment of the horrible condition
you will be in after you die.
A frightful body and a senseless corpse
are all that will remain of all those charms.
[6]I wish to think of this fatal passage
and keep death constantly in mind.
This remembrance alone can make me wise
and lead me in peace to Jesus Christ.
[7]It is settled, then; death will make me live
as a good Christian for my remaining days.
Another life must follow death;
I want to reign there forever.

## Hymn 10

**Death**

[1]Are you asleep, my soul?
Do you not hear
the clock that calls you
to the hour of death?
Arise! It is time!
Give up these vain frivolities
and follow your Spouse
to the heavenly banquet.
[2]Where are they now,
all those powerful monarchs?
Have we ever seen one of them
who escaped the agony of death?
It is a decree of heaven
that every man once
will feel the dreadful pangs
of death.
[3]Where is the Hebrew wise man?[10]
Where is Samson[11] in all his might?

the faithful Jonathan?[12]
or the handsome Absalom?[13]
Of those princes of old
whose names were so famous,
nothing remains to us today
but their ashes and their fame.
[4]The wealthy, unpitying man,
in the midst of a feast
when he least expected it,
meets his misfortune and his end.
Belshazzar,[14] terrified,
saw a divine writer
signing with his own hand
a similar condemnation.
[5]That learned man, so famous,
who threw himself into the water,
was he not his own witness,
judge, and executioner?
Alexander the Great,[15]
despite his majestic empire,
could not keep for himself
more than six feet of earth.
[6]And you, noble Caesar,[16]
who saw the universe
prostrate at your feet
and wearing your chains,
admit that death,
in a frightful reversal of fortune,
made of you
the food of worms.
[7]Death sweeps all away
and respects nothing,
neither the rich nor the learned,
nor eloquent speakers.
Whether you are young and
vigorous
or old and worn out,
today it is my turn;
tomorrow it will be yours.
[8]Death strikes silently,
everywhere and at any time.
Priest and layperson,
good and wicked,
both night and day,
in the city and in the fields,
in fall and winter,
in summer and spring.
[9]The mighty and the little
in this way are equal:
both must fear death's
pitiless scythe.
One person, after all his goods,
awaits nothing but evil,
whereas another, after this life,
has ended his labors.
[10]Those who laugh,
those who weep,
those in the forests,
and those living at court
will take out of this world
and into the eternal dwelling
only what they have sown
during their daylight hours.

10. Solomon, after succeeding David, his father, as king, received wisdom from God to judge difficult cases (1 Kings 3:5–28).

11. Samson's full story is told in Judges 13–16.

12. Jonathan: eldest son of King Saul and friend of David (1 Sam. 18:1).

13. Absalom, David's third son ["in all Israel there was no one to be praised so much for his beauty" (2 Sam. 14:25)], rebelled against his father.

14. When King Belshazzar saw the words MENE, MENE, TEKEL, PARSIN written by a hand on the wall, Daniel interpreted their meaning (Dan. 5:25).

15. King of Macedonia (356–323 B.C.), pupil of Aristotle, and ruler of a vast empire.

16. Gaius Julius Caesar (100–44 B.C.), founder of the Roman empire.

[11]Farewell, then, to pleasures
and amusements,
to sumptuous dress
and silly baubles.
Hair shirt, crosses,
and groans
will be the just avengers
of my evil deeds.
[12]My eyes, shed tears
unceasingly,
and wash out my sins
in this sacred water;
how many there are
who, for lack of a moment,
will weep forever
inconsolably.
[13]O death! O judgment!
O condemnation!
O final sentence!
O separation!
O flaming fires! O forever!
O reprobation!
O rage and despair!
O eternal desolation!
[14]Ah! let us die, let us die, then,
before death
forces us to take
that formidable step;
Let us die constantly
to the joys of this life
so that we may live forever
and not know death.
[15]If, alas, I cannot
without difficulty
practice now
some austerity,
how can I
for all eternity
be the prey of the demons
and their cruelty?
[16]O burning furnace of charity!
O Jesus, my Savior,
permit me to enter
the wound of your heart.
In that blessed refuge
where I find all my joy,
may I find a refuge
from my rightful fears.
[17]True, it is too late,
I admit with regret;
it is too late to love you,
but I know a secret
to punish my love
for not being ready:
condemn it, Lord,
to pay you the interest.
[18]If that is still too little,
I wish to love you so much
that I may die of love
or until you are satisfied.
But what can a heart do,
so feeble and faltering,
unless it is fortified
by your powerful arm?

## Hymn 11

### The Last Judgment

Melody—*One Day When I Wanted to Enlist*

[1]Tremble, sinners, at every instant.
Fear the judgment,
for the wrath of Jesus, the
Redeemer
will be severe toward all sinners.
[2]On that day the sun and moon
will stop in their paths;
the whole earth will tremble
with frightening, rolling thunder.
[3]Everywhere we will see falling

the stars from heaven,
and their light will reduce to fire
and cinders everything
without exception.
[4]Fire, lightning, and terror
will make all shudder with horror.
A trumpet will raise the dead,
and its whirlwind will lift up their
bodies.
[5]God will appear in his majesty,
surrounded with brightness,
making known by his order and
laws
that he is the master
while showing us his cross.
[6]What will all the proud,
the passionate, and the lazy do?
For the power of a strict judge
will take vengeance
on all these wretches.
[7]People who frequented
infamous haunts
will feel his anger;
they will endure fire and torment
without interruption
amidst sadness, weeping, and
moaning.
[8]Those who sought a good time,
the drunks, the greedy,
will have nothing but tears
to drink;
those black souls will throb
with sorrow.
[9]All the perfidious and
evil-minded
who deceive orphans
would like not to appear
before their Master
on the day of horror,
fearing his fury.
[10]All the accursed blasphemers
of the Creator's name
will have as their master
Satan, for the Savior
will no longer want to be their
divine protector.
[11]The impure and the worldly,
filled with wicked schemes,
will all be in torment because
of their offenses,
in the sufferings on the day
of judgment.
[12]Aha! What will that usurer say
who robbed the worker?
His cleverness will cause his
sorrows;
for his punishment, he will moan
amidst his tears.
[13]Children disobedient
toward their parents
will for all these crimes certainly
suffer constantly in the abyss.
[14]Slanderers, traitors, inhumane,
those who speak ill
of their neighbor,
will certainly, we must believe,
be deprived of heaven.
Instead of glory,
they will languish in sorrow and
torment.
[15]We beg you, Lord Jesus,
to wipe away our sins
by your grace on that dreadful
day;
give us a place
in the heavenly court.

## Hymn 12

**Paradise**

Melody—*Come, Come, Holy Spirit*

[1]What I believe about paradise
is much more than I can express about it.
My great longing to go there
makes my heart rejoice when I speak of it.
[2]Blessed, a hundred thousand times blessed, is that abode,
that divine palace, where the King of Kings resides,
God's Louvre,[17] admirable city,
whose sun is God himself.
[3]We will see God with such splendor
that his beauty will ravish our heart.
We will no longer be free,
except to love him for all eternity.
[4]There we will see the object of our love,
the beautiful Jesus, and we will enjoy his sight forever,
not in a hidden manner but entirely unveiled,
in a springtime that will never know winter.
[5]The Holy Spirit who will fill our heart
with the excess of all his joys,
will teach us in that sacred abode
the grand secret of his divine love.
[6]But to enjoy these eternal blessings,
we must in this mortal life
disregard the pleasures here below;
otherwise, we will never enjoy those benefits.

## Hymn 13

**Regrets of a damned soul**

[1]While I lived,
I had great riches.
I found the blandishments
of the world very sweet,
but, alas!
when death appeared, it all vanished *(repeat this line).*
[2]My life was a series
of amusements;
I saw my sycophants
agree with all my desires
but, alas!
when death appeared, it all vanished *(repeat this line).*
[3]I was rich once;
I always had everything I wanted.
I made gambling and dance
my paradise,
but, alas!
when death appeared, it all vanished *(repeat this line).*
[4]Splendid clothes I wore;
all looked up to me.
I had powerful friends,
and I thought everyone would envy me,

17. The Louvre, a royal palace, is today a famous art museum in Paris.

but, alas!
when death appeared, it all
vanished *(repeat this line).*
[5]In gilded halls
I spent my time.
I had comfortable beds
with beautiful furnishings,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[6]The furniture in my rooms
was decorated with gold and silk.
More than once,
they made my heart rejoice,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[7]I was very fond of banquets
and the choicest dishes;
I drank the most exquisite wines
and enjoyed the finest sauces,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[8]A certain king offered me great
gifts
from his treasures;
much gold and silver
filled my coffers,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[9]I spent my youth
amidst the great lords of the land,
and the highest honors
came to grace my noble brow,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[10]Day by day, my friends,
listening to false reports,
filled my ears
with vain tales,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[11]Many servants
formed my escort;
a lot of flatterers
besieged my door,
but, alas!
when death appeared, it all
vanished *(repeat this line).*
[12]I placed my whole trust
in worldly people.
My desires were in vain,
and so were my hopes,
but, alas!
when death appeared, it all
vanished *(repeat this line).*

## Hymn 14

### The Commandments of God

[1]Adore your God alone;
destroy every idol.
Sovereign worship
is due only to the Creator.
Have faith in the word
of this Legislator,
and consider every other teaching
an error.
[2]Do not swear by him;
this is a fatal error
to call on him as a witness,
even when you are right.
With modest lips
implore this God who is so good,
and never invoke
his name in vain.

[3]On his day of rest,
by the sovereign law
let the worship of this God
be your only concern.
O what a gentle law!
Of all the days in the week,
he takes only one
for himself.
[4]Honor your parents;
blood itself invites you to do this.
Merit that your God
may help you
and that his infinite grace,
which watches over your days,
may prolong the course
of your life.
[5]Hell must expiate
the rage that transports you.
If you shed blood
by a barbarous deed,
the anger of heaven
will reserve the same fate for you;
every murderer deserves
death.
[6]To obey God,
renounce nature's desires;
burn with a holy love;
you cannot do better than that.
The fire of lust
can never enter into heaven.
On filth God closes
his eyes.
[7]Never do any harm
to your neighbor.
Respect this law;
God himself sanctions it.
Your neighbor's good are his;
yours do not belong to him,
so don't take anything
of another.
[8]If you have to give testimony
under oath,
keep to the just median
in what you say.
Make your deposition clearly,
and think, first of all,
that perjury insults
your God.
[9]Never covet
the beauty of a woman
if she is not yours
through the sacrament.
God thus controls your passion.
He is the supreme King,
so engrave deeply on your heart
his law.
[10]Do not secretly desire
your neighbor's goods;
be satisfied from now on
with your own.
They should suffice for you.
Possess them in peace,
and never long
for more.

## Hymn 15

### The Commandments of God

[1]Adore God, who is supreme;
he alone is your Savior,
and with extreme love,
give him your heart, your whole heart,
and with extreme love,
give him your whole heart.
[2]God does not want you to use
his sacred name in vain.
Do not swear by his creature;
say yes or no, yes or no.
Do not swear by his creature;

say yes or no.
[3]Always keep holy
the Lord's day;
the soul will be damned
that works on that day, on that day.
The soul will be damned
that works on that day.
[4]Honor father and mother,
and you will live a long life.
If you do otherwise,
you will die miserably; you will die.
If you do otherwise,
you will die miserably.
[5]You must not kill anyone,
in act or in desire.
God orders this,
and you must obey him, obey him.
God orders this,
and you must obey him.
[6]Let your soul be pure
of all filthy desires;
take care that lust
does not corrupt your senses,
your senses.
Take care that lust does not
corrupt your senses.
[7]By the sovereign law
thieves are punished.
Do not take another's property,
and you will be blessed, blessed.
Do not take another's property,
and you will be blessed, blessed.
[8]Give no false testimony;
otherwise, you will lose your
heart.
See that in your speech
you never lie, never lie.
See that in your speech
you never lie.
[9]If you wish to be wise,
avoid the work of the flesh
outside of holy marriage;
you must not even think about it,
think about it.
Outside of holy marriage,
you must not even think of it.
[10]It is a shameful thing to desire
the wife, the goods,
or the house of your neighbor.
It is unreasonable, unreasonable.
Such a desire is shameful
and unreasonable.

## Hymn 16

### The Commandments of the Church

[1]You will hear Mass
on Sundays and feasts;
present to God your petitions
for the things you hope to enjoy,
to enjoy.
Present to God your petitions
for the things you hope to enjoy.
[2]Once a year confess
your sins to your pastor,
and without undue haste,
open to him your heart, your heart
.
And without undue haste, open
to him your heart.
[3]Receive the Eucharist
humbly at Easter;
by this sacred Host,
you will live a blameless life, a
blameless life.
By this sacred Host, you will live
a blameless life.
[4]Solemnize feasts
by ceasing all work;
this is the order of the church

that you must not infringe, not
infringe.
This is the order of the church
that you must not infringe.
[5]In the Christian church
on every Friday
we abstain from meat,
and do the same on Saturday, on
Saturday.[18]
We abstain from meat
and do the same on Saturday.
[6]You must fast on vigils,
during Lent, and on Ember Days.
Marriage outside the proper time
you will not do, will not do.
Marriage outside the proper time
you will not do.

## Hymn 17

### The seven sacraments

[1]We should firmly
believe in the seven sacraments
that Jesus Christ left us.
They are the seven channels
through which the waters of grace
flow out on our ills.
[2]Baptism is a bath
where the whole human race
must wash away the stains
by which Adam sullied
by his original sin
our entire nature.
[3]Holy Chrism is given
to every newborn Christian
as a new help
that supports him
to be constantly faithful
to the name Christian.
[4]Every sort of evil
can be expiated in the tribunal
where God makes use
of the priest,
who has the right to efface,
in his Master's name,
what we have just confessed.
[5]The immortal Savior
lies upon the altar
within the Eucharist.
And this divine Lord
deigns to become for our heart
its food and its victim.
[6]For the secret combats
we are anointed at death
with the salutary oil
that gives us
strength to struggle
against our adversary.
[7]Holy Orders is a sacred rank
where a man, consecrated
as a lawful priest,
offers the Son of God,
who comes down to take the
place
of a sacred victim.
[8]Lastly, marriage
is a divine sign
that gives grace
by which we see blessed
the man and the woman united
to perpetuate their race.

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18. Replacing the Wednesday abstinence around the year 400, Saturday abstinence, as on Friday, honored Christ's time in the tomb. Eventually, abstinence, although still widely practiced, became obligatory on Friday only.

[9]My son, let your mind
bless Jesus Christ,
from whom you receive so much help
that makes you reach
the happiness of obtaining
that one day you possess him.

## Hymn 18

**The sacrament of Penance**
Melody—*When the Voice of a Severe God*

[1]Whoever falls into sin
loses innocence and rest.
Let him submit himself bravely
and without delay to penance.
It is the plank after shipwreck,
the only remedy for his woes.
[2]The sacrament of Penance
requires five things in the sinner:
examination of conscience and
a firm purpose, full of sorrow;
then he must confess every sin
and make full satisfaction.
[3]This very necessary examination
gives the sinner the first shock.
Here is how you should make it:
first, kneel down
and, far from noise, in prayer
draw down upon yourself
the Holy Spirit.
[4]Holy Spirit, adorable Spirit,
I humbly implore your goodness.
Be favorable to my prayers
and give me through your light
a true knowledge
of all my iniquities.
[5]Examine yourself without haste
on the divine commandments,
the capital sins,
the evil use of your senses,
looking into the deeds
and omissions in our conduct.
[6]Besides each fault committed
in thought, word, or deed,
we must further declare
their number, place, kind, and intention.
To steal in church, for instance,
is a sacrilege, not larceny.
[7]We must try to pinpoint
all sins proper to our state in life:
youth, married, widowed, priest,
artisan, merchant, magistrate,
day laborer, domestic, or master,[19]
in little things or in great.
[8]We must take a reasonable time
to discover our various sins.
A sinner makes himself
profoundly guilty
who through his own fault does
not mention serious faults,
and the overindulgent confessor
is no real help to the negligent.
[9]After carefully seeking out the sins
committed by the malice
of his heart,
the sinner should not
immediately go
to the confessor.
For a considerable time,
he should remain in prayer
and excite himself to sorrow.
[10]Our sorrow should be bitter
and filled with confusion

19. De La Salle also intends to instruct adults about their duties.

for having merited the anger
of so great and good a God.
We should be ready to suffer and
to do anything
to obtain his pardon.
[11]O, God of supreme majesty,
my heart is full of sorrow.
It groans, turns to you, and loves
you.
I am resolved henceforth
to suffer death
rather than offend you again.
[12]Sin, that frightful monster,
caused the death of my Savior.
It changes a loving benefactor
into a furious judge.
With genuine hatred
let us banish it from our heart.
[13]If we hate sin
we will avoid the occasions of it.
We will break the fatal chain
of sinful actions
by avoiding what entices us
toward the object of our passions.
[14]The sinner must accuse himself
of his most secret crimes.
He must not excuse himself
by blaming anybody else
and must never hide anything;
otherwise, alas, he deceives
himself,
and God will not give him peace.
[15]He must place himself
at the priest's feet
in the posture of a criminal.
His humility should be apparent.
If he looks on himself as such,
his sorrow will make him known
by his constant sighing.
[16]The penitent must submit
to the confessor, however severe.
The more bitter the penance is,
the sooner will it cure him.
If the penance is light,
he will grow old in his sin.
[17]The penitent must satisfy
a justly irritated God
by fasting, alms, and prayers.
He should strive to draw down
his goodness
by suffering illness and poverty
with great humility.
[18]He must also be prepared
to make amends to his neighbor
and to repair with rigor
his slanders and his thefts.
Whoever does not make
satisfaction is deluded
and confesses in vain.

## Hymn 19

### The advantage of doing penance in this life

[1]How attractive penance is!
Whoever fears it does not know it.
Grace, which inspires it in us,
makes us prefer pain to the most
delightful pleasures.
[2]You who fear its rigors
consider all the illustrious sinners
whom its gentle severity
delivered from their chains and
restored to liberty.
[3]For a single sin of a moment,
Adam was banished from a
marvelous dwelling place.
By his sighs he could recover
the grace he had lost
amid his pleasures.

[4]David, after sinning,
felt his heart so deeply touched
that his tears flowed constantly,
and he never wanted to interrupt
their course.
[5]Saint John, the divine precursor,
was a penitent in both fact and
disposition;
wearing a camel's-hair girdle,
he ate only honey and drank
only water.
[6]Jesus Christ, the perfect
Penitent,
recommended us in his
testament,
saying it a thousand times,
to do penance and carry his
cross.
[7]Mary Magdalene had committed
a thousand sins that were
pardoned,
but even though a God assured
her,
she did penance and wept
constantly for them.
[8]When someone has grown old
in crime,
he is buried like a Lazarus,
who can no longer hear or see.
God has to speak to him and
make him rise.
[9]Behold Saint Peter in his sorrow.
It pierced his soul and broke his
heart.
How many tears for a single sin,
whereas you commit a hundred
without being touched!
[10]Christians, how happy
we will be
if we do penance like these.
Our God can in an instant
effect this change,
even in the hardest heart.
[11]Because grace has this power,
teach us how we can obtain it.
Ask, and it will be given to you;
knock, says the Lord, and it will
be opened to you.

## Hymn 20

**Sharp sorrow conceived by a soul overcome by remorse of conscience for its sins**

[1]O supreme Majesty, will you
allow me to perish?
After so many benefits, will you
still allow me to perish?
Will you abandon me to myself
forever?
Do you find any joy in my death?
What, my God, can my
misfortune surpass
the excess of your bounty and
the power of your grace?
[2]Will your almighty arm yield
to my powerlessness?
Will my malice overcome your
supreme goodness?
Will your designs be frustrated
by so much violence
in the raging torrent of my iniquity?
Ah, Lord, do you think it glorious
for you
that my evil should triumph
over you?
[3]Behold with your own eyes my
deplorable condition.
My heart is entirely blighted,
dried up with weakness.

If you abandon it, its illness is
mortal.
I can no longer bear the weight
of my sorrow.
O, my God, do away
with my crimes
or else make me the victim
of your anger.
[4]It is too much, too much, to feel
these cruel torments.
No longer will I endure the reign
of sin.
I have borne too many chains,
have far too many wounds.
My woe is too sharp for me
to hide.
Sorrow for the evils that afflict me
tears from me sobs and
complaints.
[5]Roaring like a lion with sorrow,
my heart, cleft in two
by eternal regret,
launches a thousand arrows
to the foot of your throne
by the racking sighs
from my sinful breast.
I have sinned, O great and
clement God.
You are more than avenged
by my own offenses.
[6]Do not let me be any more the
prey of my woes.
Sin's leprosy clothes me
in enough horror.
Your touches, your coldness, are
only too bitter
to lead astray my mind and
torment my heart.
Your wrath and your lengthy
absence
are more cruel than all your
vengeance.
[7]Alas, what tortures do these
woes cause me to suffer;
how many sharp arrows pierce
my bosom!
They are the heavy weight
of my wretched vices.
Let me drink deep from the cup
of your divine anger.
Night and day, terror and alarms
choke me with sobs and draw
tears from my eyes.
[8]In its languor my soul becomes
sick.
It has no support, no aid, no rest,
no place to dwell.
I am more sterile than the desert,
drier and more arid
than the sand scorched
by the sun's heat.
My desires and my inconstancy,
my lack of enthusiasm, and my
coldness disturb
my conscience.
[9]Troubled by the coming and
going of thoughts,
of storms, reefs, fears, and terrors,
I am perishing in the angry waves
of my iniquities and of your fury.
Ah, Lord, in my shipwreck
see that if I am lost, you lose
your own handiwork.
[10]Consider, Lord, that in avenging
your injuries,
you are persecuting your own
interests.
You might reign
over your creature,
but you lose your own property
when you reject it.
And if the gain is not very great,
vengeance, O my God, is still
less honorable for you.

[11]You know, O Lord, how much
my heart belongs to you,
how many links bind me
to your laws.
Yes, I have promised it to you; I
abandon every other master.
But if against my fidelity I retract
my resolution,
take vengeance on my perfidy.
It deserves fire, so let it be
burned up.

[12]But do not use either your
crossbow or your
thunderbolt.
It suffices that your love should
aim one of its arrows at me.
A single look of yours can
reduce me to dust.
In the embrace of your divine
attractions,
let this fire consume my soul,
but let love be the source
of its flame.

## Hymn 21

**The soul thrills with joy when it has recovered grace after having committed many sins** *(fitting to be sung at Jubilee time)*

[1]What treasures enrich my soul!
Good God, what brightness,
what flames!
Heaven has become the object
of my longings,
and I have only innocent desires
left.
[2]My heart abandons itself
to my God
in return for the treasures he
gives me.
I love him alone; he is my
supreme good;
he is my own; I ask for nothing
else.
[3]Lord, how powerful is your
grace.
My heart, which used to love
only the world,
despises all its goods, all its
flattering attractions;
the world is the only thing it
does not love.
[4]I cannot admire too highly
the clemency
of the God who gives me back
my innocence.
I want to preserve it even
to the tomb,
without presuming on a new
chance to repent.
[5]How detestable does sin appear
to me!
Alas, when a heart is guilty,
how justly frightful the hour
of death seems to it.
O, dreadful sin, depart from me!
[6]And you, pleasures, formerly
so full of charms,
false goods, come and drown
in my tears.
How can we sufficiently bewail
those unfortunate days,
the sad days given over to you?
[7]Despite the reef where my heart
foundered,
I have escaped from the tempest.
No, no! I will not abandon myself
any more to the waves
I recognize how precious is this

holy rest.
[8]When near to succumbing
beneath the weight
of my crimes,
already on the brink of the abyss,
without the help of a God who
should have punished me,
O wretch, what would have
become of me?
[9]Ordinary help would have been
too little.
I know the depths of my misery;
God alone could suffice
for my iniquity.
I needed all his goodness.
*Outside of Jubilee time, we skip the following stanza.*
[10]The Jubilee was that favorable
time,
that day of favor and salvation.
That is what it took to calm my
terror;
the blood of a God had to flow
over me.
[11]O, what happiness! How many
chains I am breaking;
how many pains I am avoiding.
My lot, once cruel, becomes
glorious indeed,
and from hell I fly up to heaven.
[12]O happy day that ends my
disquiet!
O day so full of charms
for my heart!
O day that enriches me
with the most perfect good!
O day, in sum, that the Lord has
made!

## Hymn 22

### The institution of the Most Holy Sacrament of the Altar

[1]By an act of incomprehensible
love
when he was about to die,
Jesus willed to nourish us
with his adorable flesh.
Filled with so many favors,
let us sing without ceasing:
*Long live Jesus, the King
of hearts,*[20]
who abased himself even unto us.
[2]By his power the bread becomes
his living body,
and the wine, changing its
substance,
becomes his blood.
Who can grasp these favors?
Let us sing without ceasing:
*Long live Jesus, . . .*
[3]Jesus, our adorable Master,
in this sacrament
obeys the voice of the priest
exactly.
He submits himself
to the greatest sinners.
Let us sing without ceasing:
*Long live Jesus, . . .*
[4]Jesus, whole and entire in the host,
is great and living,
yet he is found in the tiniest part.
When it is divided,
he loses nothing of his greatness.
Let us sing without ceasing:
*Long live Jesus, . . .*
[5]When the round host is broken
into various particles
only the species are broken,

20. Recalls the Brothers' greeting, "Live, Jesus, in our hearts! Forever!"

not the Savior.
He suffers nothing.
Let us sing without ceasing:
*Long live Jesus, . . .*
[6]In the sacrifice the eye discerns
only a bit of bread,
and in the chalice it can see
only a little wine.
There Jesus hides his splendor.
Let us sing without ceasing:
*Long live Jesus, . . .*
[7]If in this mystery he appeared
without concealing himself,
who would be bold enough
to draw near?
But he hides his splendor.
Let us sing without ceasing:
*Long live Jesus, . . .*
[8]A weak and miserable man
eats his God.
When going to this table, let us
burn
with a new fire,
and let us taste its sweetness.
Let us sing without ceasing:
*Long live Jesus, . . .*
[9]August and divine marvel
of this sacrament!
Let our faith, then, awaken
in this moment,
and let us dissipate all our
coldness.
Let us sing without ceasing:
*Long live Jesus, . . .*
[10]Could you do more
in this great day
when you give yourself as a pledge
of your love?
Heal all my languor!
Let us sing without ceasing:
*Long live Jesus, . . .*
[11]Deign in this heavenly banquet
to transport us;
it is the only happiness
that remains
for us to hope for.
Your glory and our salvation,
God of clemency,
is the only goal
and hope of our heart.

## Hymn 23

**In honor of the Most Blessed Sacrament of the Altar**

Melody—*To Be Docile and Wise*

[1]I believe that in the Eucharist
Jesus Christ is truly present
and that his body and blood are
in the host.
This is what I firmly believe.
[2]With respect and reverence,
may the Blessed Sacrament be
praised.
In him I place my hope,
my delight, and my satisfaction.
[3]My God, make my soul pure
to receive you worthily.
Drive far from it all impurity,
O adorable Blessed Sacrament!
[4]Make your abode in me,
and may I live a holy life.
My God, may I not die
without receiving this sacrament.
[5]Source of love, source of life,
Most Blessed Sacrament
of the altar,
I adore you and I beg you
to give me, one day, a place
in heaven.

## Hymn 24[21]

**The happiness experienced in receiving Holy Communion**

[1]On the day I receive Communion,
I feel relief.
I find my soul united again
to this divine sacrament.
I adore him, I contemplate him,
and I tell him my dear love.
Make my heart a temple
where you can dwell.
[2]When I am in your presence,
I feel myself recollected,
and in this delight
I place all my satisfaction.
I have no other thought
than your love;
until the hour comes,
I sigh night and day.
[3]My soul, you will go to heaven
after this mortal life
if my poor heart bursts
into flames
at every hour of the day
with the same flame of love
as those blessed souls
who are in eternity.
Ah! let me burn with your flames,
so that I can truly love!
[4]I will sing your praises,
my God, for all eternity
in heaven with the angels,
who continuously burn
with your adorable love,
which makes me sigh so deeply.
Ah, it would be quite reasonable
to die for love of you.
[5]Because I am away from you,
my Master,
I sigh night and day.
It would be all my joy to be
in heaven, your dwelling place.
My soul is wounded with love.
You alone can heal it;
it is eager to depart.
We must die
before we can see you.
[6]I feel great delight
at knowing such a good God.
Not enjoying the favor here,
time seems very long to me.
I seek my last hour
to possess you in peace,
and I seek that first hour
to love you forever.

## Hymn 25[22]

**Containing the acts to be made in receiving Holy Communion**

Melody—*O Little Birds*

[1]Divine Lamb, on the altar
you are immolated for a sinner.
You deign to invite to your table
an ungrateful mortal.
Ah! what love is yours! How
immense it is!
I never could express its greatness.
You are about to raise me
to the height of happiness.
Alas![23] in this banquet
you give us your very self!

21. Number xxvi (26) in the 1705 edition.
22. Number xxiv (24) in the 1705 edition.

*Act of faith*
[2]I have recourse to faith
to submit myself to this mystery.
It alone can enlighten me.
I can see only with its help.
Faith alone gives me to understand
that beneath this bread offered
to my sight,
you hide your body and divinity.
Alas! what great treasures
are about to be poured upon me!
*Act of charity*
[3]Here everything speaks
of your love,
magnificent Author of nature.
For an unworthy creature,
you leave your eternal home;
this same love sacrifices you.
It shows me how I must love you;
a little of your sacred ardor will
make me burn with love.
Alas! for you I should give
my life a hundred times.
*Act of humility*
[4]A sacred terror seizes me.
The King of heaven and earth,
the God who hurls thunderbolts
deigns today to come to me.
Filled with your benefits,
I recognize my nothingness[24]
in your sight,
and far from being proud
of such a glorious destiny,
I see what I am,
and I see what you are.
*Act of hope*
[5]If your greatness makes me
tremble
in this august sacrifice,
I also find there, O gentle Savior,
all your bounty that consoles me.
When my hope should die away,
I feel it reinvigorated
by your love.
I am only a mortal being,
but you deign to love me!
Alas! I hope for all, even when I
should fear the worst.
*Act of thanksgiving*
[6]What honor, what worship,
should respond to so many
favors?
Your bounty only makes me feel
more confused;
my veneration is too powerless.
In my memory, make me recall
eternally
the happy lot assigned to me
by your love.
Complete my happiness,
and grant me one day
Alas! to bless you in the splendor
of your glory.

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23. The expression Alas! *(Hélas!)* here and in the next few verses does not connote sorrow or regret; rather, it expresses wonder and amazement.

24. Considering an individual's human nothingness *(anéantissement)* was a favorite theme in French spirituality when De La Salle was a seminarian.

## Hymn 26[25]

**For Communion day, also for thanksgiving after Holy Communion**

[1]With one voice,
Christians, let us sing today
of the wonders of his love
and of that intimate union
with Jesus Christ in a heart
that he has come to possess.
[2]In his excessive love,
he entered my soul.
The Most Holy Trinity
shared with me its flame.
Ah, ah, ah,[26] this morning
I gave God a place in my heart.
[3]O incomparable happiness,
to possess God within myself!
The slave has lodged his King;
nothingness, the all-precious one.
Ah, ah, ah, this happiness
fills the emptiness of my heart!
[4]How insipid is the world
for the heart that enjoys God!
Always and everywhere I want
to desire him and him alone.
Ah, ah, ah, my Jesus,
I want you alone and nothing else.
[5]This delightful bread of life
satisfies all my desires;
it is the true joy and pleasure
that my soul so longs for.
Ah, ah, ah, let us draw near
to this banquet offered to us.

## Hymn 27[27]

**The Lord's Prayer**

Melody—*You Are Wrong Indeed*

[1]My loving son,
if you want to see
your soul freed of cares,
listen to the Savior,
who shows your heart
how it should pray.
[2]O great God of Gods,
from highest heaven
hear my prayer;
do not let my heart,
which calls you father,
be confounded here below.
[3]Against the demons
my soul trusts
in your sacred name.
O glorious name,
may you be hallowed
everywhere.
[4]By your power
may the Christian land
soon recognize you
as Lord of Lords,
and may your reign
come to every heart.
[5]Let there be no more opposition
between your sacred wishes
and our vain pleasures,
and may the benefits
of your holy will
rule over earth and heaven.

25. Number xxv (25) in the 1705 edition; in *Œuvres Complètes,* no. 26.

26. In the French text of some hymns, *ah, ah, ah* is used to connote wonder and amazement.

27. Number xxvi (26) in the 1705 edition; in *Œuvres Complètes,* no. 27.

[6]You who are our only good,
detach us
from evil delights,
and may your hand
give us bread
for body and soul.
Good God, pardon
our sins; give
our soul peace,
for we pardon,
and we hold neither grudge
nor blame.

[8]O Lord, uphold
our cowardly heart
that trembles and falls.
Do not allow
it ever to succumb
in the struggle.
[9]Assure the triumph
of our human weakness
over the flames of hell.
O most dear Father,
deliver us
from blame and punishment.

## Hymn 28[28]

### The Lord's Prayer

[1]Eternal Father, may you
be praised everywhere;
make us a part of your sacred
kingdom.
May you be revered on earth
as you are in heaven.
Feed us, you who give breath
to all things.
[2]Forgive us as we forgive;
protect us from the demon
who tempts us;
deliver us from the evil we fear,
and make the result respond
to our expectations.

## Hymn 29

### The Angelical Salutation [Hail Mary]

I greet you, O Mother of my God,
O Virgin blessed
among all women,
blessed be at all times
and in all places,
*(repeat)* blessed be at all times
and in all places,
your beloved Son, the Savior
of our soul.

[2]Queen of heaven, mother
of the Almighty,
keep our soul obedient
to his laws.
Pray for us sinners, now
and at the last moment
of our life.

28. Number xxvii (27) in the 1705 edition. There is no hymn xxviii (28) in the 1705 edition. Hymns 29 and 30 are correctly numbered as xxix and xxx. All hymns 1–30 are correctly numbered in *Œuvres Complètes*.

### Hymn 30

**The Angelical Salutation**

[1]I greet you,
O chaste and perfect Mary!
You are filled with grace;
the Lord is with you.
You are above
all other women blessed,
and the One who draws
his holy life from you
is Jesus, who blesses all of us.

[2]Holy Virgin Mary,
incomparable mother
of a Son whose only Father
is God,
pray for us now
and when we come
to our last hour.
When we are dying,
we hardly think of praying,
so pray for us then all the more.

## Hymns for the Principal Feasts and Solemnities of the Year

[31][29] **Hymn for Advent**

[1]In the profound depths
of your abyss,
sigh, holy Patriarchs.
You azure skies, rain down
the one who must wash away
our crimes.
Give us soon that Lord
who is to save sinful man.
[2]Christians, let us join with them
and add our prayers to theirs;
like them, let us raise a thousand
cries.
The church invites us to do so.
Let us pray that he be born soon
and draw us out of our woes.
[3]Let us prepare for the coming
of a God born for our good.
Let us flee evil; may every
Christian
seriously examine his heart.
To receive this hidden God,
we must have no sin on our soul.
[4]Every Christian should live always
in a spirit of penance,
but most especially
during these holy days
preceding the humble birth
of a God who, touched
by our woe,
comes to suffer for our sins.
[5]In a few days he should appear;
all our desires will be fulfilled.
We must prepare our minds
so that this God may be born
and come to birth in our hearts
by his love on this day.
[6]You are our only Master;
we hope, my God, in you alone.
Come down, come down upon us.
It is finally time for you to appear.
Delay no longer, but come, Lord,
come to save sinful man.

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29. Although these twenty-two hymns in the French edition of 1705 are not numbered, they are numbered here for ease of reference.

[32] **Another hymn for Advent**

[1]O supreme Monarch,
O God of majesty,
God, hidden in yourself
from all eternity.
At last, in the fullness of time,
be touched by man's woe.
Ah, make yourself visible!
Show yourself!
Become a child like us;
be what we are.
[2]Lord, all your Prophets
assured us of it.
You are the Truth,
and you swore to it.
After that, can our hope
be baseless?
It is written; you have said it;
you have said it; that is enough
for us.
God has only to say his word.
[3]Having deigned to promise it,
come to bring it about.
Ah, why delay so long
this most notable blessing?
After such a long time
that we have been suffering and
pleading,
don't tell us again, "In a short
while."
Ah, Lord, say, "Here I am,"
and not, "Wait for me still."
[4]Ah, who could understand
the excess of our woes?
To make our sorrow better
understood
let us make our tears plead.
The heart that suffers and sighs
speaks in a loud voice.
O my heart, let us wail
before heaven.
Tears, flow out! My eyes, say,
"Either come or I will expire."
[5]Lord, you must give in
and answer our prayers.
"I cannot resist them.
I will grant their pleas; I will
to do so.
I am coming, but I want
to choose my dwelling place."
Whatever you want, Lord,
just as you please.
"A stable will suffice
for the time being."
[6]You, whom your adorable Father
begets in his bosom,
are to be born in a stable!
What is your design?
Why not somewhere
splendid, rich, and convenient?
"I want my poverty
to make humility all the vogue."
[7]"I want my life
to become your law."
Ah, I would be delighted by that!
For both you and me, Lord,
it is not difficult
to imitate what we love.
"I will suffer; we will suffer;
I will be holy, we will be holy,
just the same as I am."
[8]Yes, I assure you,
we swear it;
Lord, I swear to you,
and woe to him who lies.
Afterward, fulfill
the faith of your prophets.
"With no more delay I will do it,
and, God that I am, I will be
more of a child than you are."

[33] **Hymn on the birth of Jesus Christ**
Melody—*In the Depths of Your Chasms*

[1]Finally, the Savior has just been born.
He was so long awaited.
Alas! the world was lost
if heaven had not sent him.
O God, what marvels you have brought forth
in this one night!
[2]He lies in a stable
on a little straw and hay.
He who provides for every need
has no fire, bed, or table.
O God, what marvels you have brought forth
in this one night!
[3]He begins to appear as a man,
but he existed previously,
for he was living
before time itself,
even though he has just been born.
O God, what marvels you have brought forth
in this one night!
[4]An angel brings the news
to the shepherds who keep night watch.
And all of them together,
without noise,
come seeking this God who has called them.
O God, what marvels you have brought forth
in this one night!
[5]Let us follow, Christians, let us follow in their footsteps;
let us adore this Divine Savior.
He is ours as well as theirs;
he comes to bring us his grace.
O God, what marvels you have brought forth
in this one night!

[34] **Another hymn on the birth of Jesus Christ**

[1]Let us sing the joyful birth
that we celebrate on this day.
God, regardless of his might,
*(repeat)* God, regardless of his might,
is overcome by his love.
[2]In all places let us make
his praise resound in tunes,
and let us mingle with the angels,
*(repeat)* let us mingle with the angels,
the sweet melodies of our songs.
[3]Mortals, could you have believed
that a stable was the place
chosen to shelter the glory,
*(repeat)* chosen to shelter the glory
and the majesty of a God?
[4]The Eternal has been born;
the impassible suffers;
the Word remains silent,
*(repeat)* the Word remains silent,
and the Sun gives forth no light.
[5]The divine prophecies
are explained in a moment
and are soon to be made clear,
*(repeat)* and are soon to be made clear,

by this marvelous Child.
[6]A mother, virgin and pure,
banishes darkness
while shadows and figures,
*(repeat)* while shadows and figures
give place to the truth.
[7]Adam, fallen by his crime,
has changed our destiny.
The world was the victim,
*(repeat)* the world was the victim,
of the devil and of death.
[8]But, O salutary fault!
O famous and glorious offense
that gives us God as our brother,
*(repeat)* that gives us God as our brother,
and makes men gods.
[9]Peace succeeds warfare.
God is on our side,
and of happiness on earth,
*(repeat)* and of happiness on earth,
heaven must be jealous.
[10]How adorable is the mystery
we celebrate on this day!
It disarms anger,
*(repeat)* it disarms anger,
and makes love triumph.
[11]Shepherds, who were faithfully
watching over your flocks,
on hearing this great news,
*(repeat)* on hearing this great news,
tune up your flutes.
[12]Sing sacred hymns
to this divine Redeemer
of all wandering sheep,
*(repeat)* of all wandering sheep.
He is their sovereign Shepherd.

*For the feast of the Adoration of the Kings* [6 January]

[13]The One before whom the angels
tremble eternally
let himself be wrapped in swaddling clothes,
*(repeat)* let himself be wrapped in swaddling clothes,
taking the form of an infant.
[14]To break all our chains,
he lets himself be bound.
He took upon himself all our sorrows;
*(repeat)* he took upon himself all our sorrows,
to fill us with his blessings.
[15]Delay no more; go, you kings,
and to this glorious Child
pay your rightful homage;
*(repeat)* pay your rightful homage
of your precious treasures.
[16]Follow the favorable star
that shines to enlighten you;
go and see in the stable;
*(repeat)* go and see in the stable
a God whom we must adore.

**[35] Hymn for the time between Christmas and the Purification**
Melody—*Tremble at Every Moment, Sinners*

[1]Christians, during this sacred time,
let us sing Noel, Noel
with assurance, for God the Creator
was born to be a Redeemer.
[2]This adorable Creator
makes himself the Mediator
and is born on earth
to do away with, by his love,

our wretched state
in this sad abode.
[3]He was born in humility
and in poverty.
He suffered patiently
the outrages of time
and the cold
to share our sufferings.
[4]At the birth of Jesus,
the demons are in confusion.
This divine Creator
makes himself the Victim
for our crimes
and becomes our protector.
[5]With the good shepherds,
let us go see this divine Savior.
With joyful tones
let us sing unceasingly
to this Emmanuel:
Noel, Noel, Noel.
[6]Let us pray to this glorious Child,
this Monarch of the heavens,
and let us all together
adore this Savior
and give him our hearts
as our offering.

## [36] Hymn on the Holy Name of Jesus for the feast of the Circumcision of Our Lord

Melody—*We Praise You, Lord*

[1]I wish to sing the glory
of the holy Name of Jesus.
It is the most beautiful of names;
it gives us victory
over all our enemies,
the wretched demons,
when with a heart full of faith,
we frequently invoke it.
[2]This name, so glorious, so holy,
so venerable,
was brought down from heaven
when God willed to be born
a mortal man in the stable
to deliver from bondage
all humankind, criminals
condemned to hell.
[3]Jesus is the beautiful name,
the name ever adorable.
Jesus, the name of an infinitely
lovable greatness
that gives us peace and
calms our heart,
saves us from danger and
constitutes all our happiness.
[4]When our lips devoutly utter it,
our heart, filled with sweetness,
no longer feels its sorrow.
The cruelest torment immediately
becomes a joy,
and this beloved name makes
itself favorable to all.
[5]If while traveling on the ocean,
we fear shipwreck,
if we commit ourselves
to some long journey,
if we fear some dangerous
outcome,
the holy name of Jesus will lead
us to safety.
[6]When in death we fear God's
just vengeance,
if we invoke Jesus and
implore his mercy,
God, coming promptly
to our rescue, will give us a
happy death
and will soon show us Jesus,
our heart's sole desire.

[7]But if we wish Jesus to be
favorable to us at death,
let us seek his justice while we
live.
For if we offend him, he will
know how to punish us,
and instead of blessing us,
he will condemn us to hell.

**[37] Hymn on the love that we should have for Jesus**

[1]Ah, I hear Jesus calling me;
how sweet his voice is!
Henceforth, I will follow
in his footsteps,
and I will be faithful to him.
[2]I have been only too rebellious;
I blush for my negligence;
protect me against my own heart,
O eternal Wisdom!
[3]Ah, my soul, you have resisted
long enough;
seek no more vain excuses.
Let us give Jesus all our love,
and let us be on fire with his flame.
[4]Without Jesus nothing is agreeable;
without Jesus
nothing can delight us.
Should we not love him always
because he is always so lovable?
[5]No doubt he is always lovable;
he always has what makes us
love him.
Without loving him, I do not see
anything really delightful.
[6]What sweetness does a heart
over which Jesus reigns
find in serving him!
But to enjoy that sweet pleasure
we must know him well.
[7]Jesus can satisfy the desires
of the most insatiable heart.
He alone can make the longest
life a happy one.
[8]Jesus is a rich inheritance
for the one who knows how
to possess him.
But whoever wishes to keep him
for a long time
must love him unreservedly.
[9]Jesus is a God of mercy
who can sweeten all our ills.
Far from punishing our defects,
he comes to our defense.
[10]I hear his voice, this God
who calls me
and invites me to love him.
To refuse to love him in return,
we must be unfaithful.
[11]Alas, everything urges me
to love him,
and that is what I would like to do,
but pleasure's false charms
delay my desire for him.
[12]It is too much, my heart,
to remain obstinate.
Surrender at last and resist no
more.
Burn for love of Jesus
with an eternal affection.
[13]Yet, however great a blessing
it is to be constant in his love,
alas, I loved him scarcely
for a day,
so inconstant is my heart.
[14]Jesus, make my inconstancy firm;
make yourself Master of my heart.
Be forever its conqueror
in spite of its resistance.
[15]I love Jesus. I want to follow him.
Can we ever love him too much?
To live without his love is to die;
to love him is to live forever.

**[38] Hymn in which Jesus invites the soul to love and serve him**
Melody—*We Love the Joys of the Countryside*

[1]Secretly the Lord calls me
and says, "Give me your heart."
O my God, you have won;
I will always be faithful to you.
O my God, you have conquered me;
the world is perfidious, a deceiver.
[2]All comes to an end; everything abandons us,
pleasures pass away and amusements too.
You are not like that, Lord.
Take my heart; I give it to you.
You are not like that, Lord.
All my desires will be directed to you henceforth.
[3]How miserable we are without God;
without him nothing seems sweet to us.
But as soon as he comes to us,
even pain is agreeable.
As soon as he comes to us,
we no longer fear the blows of ill fortune.
[4]Wretched is he who wishes to please men;
we cannot always enjoy their favor.
But if we want to be a friend of our Savior,
as soon as we desire it, we are.
But if we want to be a friend of our Savior,
We can obtain this happiness in an instant.
[5]Friendship is nothing any longer but mere words;
in vain do people swear fidelity.
All I can see is subterfuge
and people playing roles.
All I can see is subterfuge;
people say they love, but often they hate.
[6]Trickery is everywhere, and so is deceit.
The smart thing, [they say,] is to harm others cleverly.
This person shows you every regard;
he smiles on you and caresses you.
That person shows you every consideration
while deftly stabbing you in the back.
[7]Yet we dare not complain,
and we must hide our sorrow.
Be careful not to speak out, they say;
you must keep quiet and restrain yourself.
Be careful not to speak out, they say.
The best strategy is to pretend.
[8]Ah, Lord, in your service
we need not fear any trick,
artifice, or intrigue.
We need not fear any trick;
we can let our days go by in peace.
[9]You settle our agitation.
You alone can satisfy us;
your yoke is easy to bear.
That of the world is much more onerous.
Your yoke is easy to bear;
heaven can be obtained for very little.

[10]The world promises us
wonders.
At first glance, it is all splendor
and beauty.
But once it has flattered us,
where is the fruit of so much
effort?
But once it has flattered us,
we see, too late, that it is all
only vanity.
[11]The world is never at peace;
it is a sea that nothing can calm.
How could I have let myself
be hypnotized by it
while remaining so unmoved
by God alone?
How could I have let myself
be hypnotized by it
while living, alas, Lord,
without your love?
[12]O ancient, but ever new,
O ancient, but new Beauty,
I have resisted you so long,
I was ungrateful, rebellious;
I have resisted you so long,
but at last, my God, you have
won out.
[13]So, seek some solitary place.
It is time to think about myself.
O Lord, increase my faith.
You will be my only study.
O Lord, increase my faith.
I wish in peace to meditate
on your law.

**[39] Hymn on sentiments of love for Jesus**

[1]O my Jesus, my soul desires you;
from my heart's depths I sigh
for you.
O my good Jesus, dearly beloved,
reign in my heart, day and night.[30]
[2]O divine Jesus,
Spouse of chaste souls,
enkindle in our hearts
your divine flame of love.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[3]O heavenly Lover,
you are admirable.
I recognize you
as infinitely lovable.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[4]If your beauty,
my Savior, is so attractive,
your charity
is no less delightful.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[5]What charity is yours!
You chose to find your joy
in dying for us
in the midst of torments.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[6]O my Savior, how divine
is your goodness
to bear in this way
the penalty for our sins!
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[7]I know, my Savior,
that these cruel pangs
served to redeem
our sinful souls.
O my good Jesus, dearly beloved,

30. Compare this refrain with the salutation of De La Salle and the Brothers: "Live, Jesus, in our hearts! Forever!"

reign in my heart, day and night.
[8]It was sin, then,
that caused you to suffer;
it wreaked on you
its fury and rage.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[9]How I should like it
if everywhere on earth
everyone went to war
on this monster, sin.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[10]This cruel tyrant
seeks to take a heart
agreeable in your eyes
and make it execrable to you.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[11]O most gentle God,
do not allow me
to displease you,
even for an instant.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[12]O blessed martyrs,
how I envy you
because you laid down your life
for Jesus' sake.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[13]When will it come about,
the happiness I desire,
of suffering martyrdom
for my God?
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[14]If I cannot reach
that supreme happiness,
at least, Lord,
let me die to myself.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[15]For to die to myself
means to begin to live,
the true means
of following you, my Jesus.
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[16]When will the day come
when, accompanied by angels,
I will give you
a thousand praises?
O my good Jesus, dearly beloved,
reign in my heart, day and night.
[17]Let us live for you, then,
and let each one exclaim,
"Long live Jesus,
and long live Mary!"
O my good Jesus, dearly beloved,
reign in my heart, day and night.

**[40] Hymn for the feast of the Purification [2 February]**

Melody—*To Be Docile and Wise*

[1]At last, the divine Mary
today buys back the Savior.
A Virgin is purified,
and a God appears as a sinner.
[2]Jesus presents himself
to his Father.
The Virgin also offers herself
in her turn,
and I see in one single mystery
a double miracle of love.
[3]When according to the usual
manner
a child was born into the world,
the Law prescribed that he be

presented
in the Temple by his mother.
And that having been purified,
at the same time and in the same
place,
the victim sacrificed
should be offered by her to God.
Stop, divine Mary!
Think, think of your honor.
Let that other woman be purified
who feels some sin in her heart!
[6]Virgin more shining and more
radiant
than the star that shines on us,
because you are without stain,
that law is not meant for you.
[7]"Ah!" says she, "let us go
to the Temple,
hiding our virginity;
the world needs an example
to practice humility."
[8]"If by her disobedience
Eve showed contempt
for her King,
that offense must be repaired
by obeying the Law."
[9]Thus humility wins out;
grace leads Mary to the temple,
and she remains confused
at the gate
at the time the Law prescribes.
[10]Filled with the prophetic spirit,
Simeon, a priest of the great God,
sighing for the Messiah,
was then at prayer
in the holy place.
[11]Then, by an extraordinary
stroke of good fortune
that we cannot too highly praise,
he beheld being carried
into the Temple
the God who redeemed us.
[12]The Virgin, ever faithful
to the Law,
was at the same time purified,
and with a young turtledove,
she bought back her divine Child.
[13]Ah, Christians, let us imitate
the example
that Jesus gives us this day.
Let us often go to the Temple
to consecrate ourselves
to his love.

**[41] Hymn on the Passion of Jesus Christ**
Melody—*Come, Come, Holy Spirit*

[1]Loving Jesus, breathing your last
like a criminal on the cross,
alas, alas, must so much blood
flow from your side to wash
away our sins?
[2]O Fate, must this great Monarch
through your decree undergo
death?
O heavens, at least come
to his aid,
for earth is letting him die.
[3]What, my soul! Can you behold
your God
dying like a miscreant here?
Ah, your hurt must be mortal
if it demands such a cruel remedy.
[4]Behold that face, bereft of beauty
and majesty, covered with spittle.
Angels of peace, come and look
upon
the face of the King of heaven.
[5]Behold the crown that pierces

his brow
and that was given to him
in mockery.
Alas, my heart, such is the soft
pillow
where this sufferer takes his rest.
[6]Behold those eyelids that are
losing their strength
and veil the light of his gentle
looks.
What, O throne of love,
must my offense deprive you
of light?
[7]See that mouth from which
honey flowed.
A savage heart will fill it with gall.
O good Jesus, is this
the fortifying drink
that they have prepared
for your dying heart?
[8]I see that they are dragging out
that awful wood
and are nailing Jesus to the cross.
O divine hands, let seep
that liquid
which alone can make my heart
live.
[9]Alas, dear Master, I see
on your back
the nerves and bones showing
through.
O sinful heart, I am the only
executioner
who made this innocent Lamb
suffer so.
[10]O holy life, after your death
my sinfulness will make another
effort;
the lance will dig into your side
to draw out the little blood
that remains.
[11]At last, my soul, see those
beautiful feet
that are being nailed
with heavy hammer blows.
My heart, enter those holes
to replace one of the nails.
[12]Ah, I desire to die
like a martyr at the feet
of this cross.
But it will be love of my Savior
that will thrust the sword
into my heart.

**[42] Hymn in honor of the holy cross**

[1]Long live Jesus![31] Long live his
cross!
Is it not right to love him
because he showed us
on this wood
that he loved us more than
himself?
Christians, let us sing aloud,
"Live Jesus; long live his cross!"
[2]Long live that divine cross.
The Savior espoused it,
so it is no longer, as it was before,
an object of horror and of scorn.
Christians, let us sing aloud,
"Live Jesus; long live his cross!"
[3]Long live that divine cross;
it is the standard of his victory.
Through it Jesus gives us his laws;

31. Compare this refrain with the salutation of De La Salle and the Brothers: "Live, Jesus, in our hearts! Forever!"

through it he entered
into his glory.
Christians, let us sing aloud,
"Live Jesus; long live his cross!"
[4]Long live that divine cross,
the fruitful source of all our
blessings.
In the blood of the King of Kings,
it washed away the sins
of the world.
Christians, let us sing aloud,
"Live Jesus; long live his cross!"
[5]Long live that divine cross,
our plank after the shipwreck.
Upon it I can see
the One who brings us to shore.
Christians, let us sing aloud,
"Live Jesus; long live his cross!"
[6]Long live that divine cross,
the tree bearing a life-giving fruit.
It repairs the evil that in the past
our first father's sin caused us.
Christians, let us sing aloud,
"Live Jesus; long live his cross!"
[7]Long live that divine cross;
it is not the wood that I adore
but the Savior on that wood
whom I revere and honor.
Christians, let us sing aloud,
"Live Jesus; long live his cross!"

[43] **Hymn for Easter time**
Melody—*If Only I Could Sing*

[1]Queen of heaven, today is your
feast day;
be crowned with roses and lilies.
Your Son no longer wears
a thorny crown;
all his torments have been buried.
[2]Alleluia, splendid and powerful
dawn.
Alleluia, lovely star of heaven.
Alleluia, beauteous star
that I honor.
Alleluia, radiant sun shining
before our eyes.
[3]In your heart make
that happiness revive
that you felt when you gave him
birth.
Then put sadness to death
because today he is risen.
[4]This last marvel, the height
of his wonders,
which unites his word and
his power,
forces our hearts, hands, and
ears
to confess that he never said
anything in vain.
[5]Pray for us, beautiful queen
of the angels,
during our time of mortal
sojourn.
Day and night, we will sing your
praises
just as you do, praising his love.

**[44] Another hymn for Easter time**
Melody—*O Sons*

[1]Dry the tears from your eyes,
for the King of earth and heaven
has risen in glory, Alleluia!
Alleluia, alleluia, alleluia!
[2]Three holy women harboring
a pious design
come with precious balsam
to anoint the body of the King
of heaven.
Alleluia!
[3]A seated angel, full of splendor,
tells them: "Let your hearts be
consoled;
the Lord is gone to Galilee."
Alleluia!
[4]Early in the morning, two
disciples
came to the garden
to visit the Sovereign's tomb.
Alleluia!
[5]The disciple who was specially
loved
outran Peter
and reached the monument first.
Alleluia!
[6]In this holy and glorious season,
let us sing delightful songs
and bless the King of heaven.
Alleluia!
[7]Let us humbly thank him
and pray to him devoutly
that he may lead us to heaven.
Alleluia!
Alleluia, alleluia, alleluia!

**[45] Hymn for the feast and the octave of the Ascension**
Melody—*How Many Treasures*

[1]A total victory over hell
returns Jesus Christ to his glory.
Forty days later, he leaves this
lowly earth
to ascend to his dwelling
in heaven.
[2]For its Master, the air opens new
paths.
Viewed by the faithful Apostles,
he suddenly disappears
from their sight
in a thick cloud shining
on every side.
[3]All astonished, they keep looking;
their hearts are numbed
by sadness,
but they are consoled
by heavenly spirits,
whose garb is whiter than lilies.
[4]Galileans destined to be Apostles,
what cares, what labors await you!
This same Jesus Christ who has
just left you
will come back from heaven
just as he has gone there.
[5]After those words they all leave
together;
only one desire unites them:
the better to obtain by joining
their prayers
the Holy Spirit, who is to come
upon them.
[6]Ten days later, as they are
praying,
an extraordinary wind
announces to their eager hearts

the consoling Spirit.
This new sound redoubles their ardor.
[7]In tongues of flame the divine Spirit
descends into the depths of their souls;
the fire that inflames them and makes them happy
in an instant appears upon each one of them.
[8]He fills them with the ardor he himself feels.
Soon their language expresses him.
It is understood by all, Parthians as well as Phrygians.
Everyone understands it as well as his own tongue.
[9]Their enemies accuse them of drunkenness,
surprised by the bold ardor that fills them.
But Peter replies and says with courage,
"Fear the God who is speaking through us.
[10]What? Do you take for drunkenness and crime
the Spirit whose ardor fills us?
Neither my friends nor I have drunk any wine;
we are acting only by the Holy Spirit.
You made a bloody sacrifice
of a Master who was ready to hear your prayers.
Jesus of Nazareth was hung on the cross for you;
do not doubt it; he is the King of Kings."
[12]By a discourse overwhelming in power,
preaching penance and baptism,
this fiery man filled with holy love
converts three thousand of them in one day.

**[46] Hymn for Pentecost**

[1]Come, Holy Spirit, Creator,
come into the depths of our heart,
and because it is made by your hands,
fill it with your divine gifts.
[2]Impress in us the effect of your gifts
of Paraclete, the gift of gifts,
living water, fire, goodness,
unction, and charity.
[3]Your gifts and your savory fruits
make us rich and happy.
You are the finger of the Most High,
who promises us all that we need.
[4]A moment later, the Apostles
preach everywhere in a divine manner,
in a thousand different tongues,
and convert the whole world.
[5]Enlighten us with your splendid light;
enliven us with your ardent love;
with your loving and powerful arms,
sustain our fainting body.
[6]Drive away the wicked angels;
let us enjoy peace.
Be our leader,

and save us from all evil.
[7]Make us all know
the Father and the Son, as you,
O Holy Spirit, love personified
of the eternal Father and Son.
[8]To the Father, God of majesty,
to the resurrected Jesus Christ,
to the Holy Spirit, author
of peace,
be glory and honor forever.
[9]Let us pay homage to the Father
and to the Son
and to the Consoler Spirit.
Glory to the august Trinity
for all eternity.

[47] **Another hymn for Pentecost**
Melody—*Come, O Sanctifier*

[1]After Jesus Christ had gloriously
risen to heaven
and while the Apostles
were at prayer,
at the sound of an impetuous wind,
the Holy Spirit came down
on them
and filled them with love,
grace, and light.
[2]Filled with new ardor,
they preached the Savior boldly,
and those who the other day
were scattered by fright,
fearing to die with him,
are the most ardent today
and go off to publish his glory
and confess their Master.
[3]Thus filled with the Spirit of God,
they go out everywhere
and divide among themselves
the conquest of the world.
One goes to preach in the East;
another converts the West,
and Jesus is made known
on land and sea.
[4]Such was the splendid fruit
produced by the Holy Spirit
in the Apostles.
He must do the same
in our heart,
converting our heart
and inflaming it with his love
so that God alone may be
the object
of its adoration and love.
[5]May this Spirit of truth
also dissipate all obscurity,
which so many passions
create in our soul.
Let us hear this divine Teacher,
who often speaks to our heart
and who always enlightens it
while inflaming it with love.
[6]Come, O Sanctifier,
come and set our heart on fire.
Renew within us
by your divine flame
the beautiful fire of charity.
Teach us the truth,
and be forever
the Master of our soul.
[7]Prostrate in body and heart,
I pay you supreme honor
because you have in your hands
both my life and my death.
I accept all your holy decrees,
and without seeking to penetrate
your secrets,
I abandon myself to you,
O infinite Providence.

**[48] Hymn for the feast of the Most Holy Trinity**
Melody—*O Sacred Paradise*

[1]August Trinity,
adorable Unity,
indivisible essence,
three Persons who have
only one power,
one wisdom, one will,
and one substance!
[2]Thus the Three make only One.
This is the God who is three
in one,
the only true being,
who governs all without danger,
causing all to move and change
but remaining immutable.
[3]O ravishing Mystery,
the almighty Father
contemplates himself
and begets his Son and with him
produces the Holy Spirit,
the act of supreme love.
[4]This inspiration
and generation,
pure and unceasing,
never had a beginning
nor will it have an end
or any change
because it is eternal.
[5]O infinite greatness,
height, and depth
of the divine essence,
source of all benediction
from which all perfections
draw their origin!
[6]Therefore, profound,
limitless, and bottomless ocean,
because I cannot comprehend
you,
I come to let myself be engulfed
in your waters,
and I never want to emerge
therefrom
but only give myself to you.

**[49] Hymn for feasts of the Most Blessed Virgin**
Melody—*August Trinity*

[1]O sacred paradise,
lily-clad valley,
O admirable flower bed,
you are that enclosed garden
where Jesus, your Beloved,
loves to find repose.
[2]I see there a thousand blooms
and fruits most sweet to the taste,
a fruitful earth
where the sky is always serene,
where the divine Sun shines forth,
rejoicing the world.
[3]O, Virgin, whose beauty
and fecundity
make heaven marvel,
this God who has placed in you
the traces
of his own adorable appeal
made no other like you.
[4]This divine hand,
which resolved
to make you so pure,
wanted you to be the ornament
as well as the marvel
of all nature.
[5]You glorious spirits,
who contemplate in heaven
this admirable Queen,

admire the fecundity
and praise the high dignity
of your queen.
[6]And you, mortals,
on the divine altars
offer sacrifices
so that by trusting in her power,
you can also receive
the fruits of your dedication.
[7]She reaches into the depths
of those mournful prisons,[32]
where we see her amidst
the flames,
to make blessed
those for whom we offer
our prayers
that she may bring their souls
from there.
[8]Mother of the God of love,
I desire today
to consecrate my life to you
to depend on you alone.
Thus will I show to all
that I belong to Mary.

**[50] Hymn on the Litany of the Most Blessed Virgin**

[1]Almighty God, God
of goodness,
You know our wretchedness.
Touched by our infirmity,
appease your just anger.
We hope in you;
Lord, have mercy on us.
[2]Jesus, adorable Savior,
you are appeased by penance;
turn aside from your justice
to exercise your clemency.
We hope in you;
Lord, have mercy on us.
[3]Eternal Father,
Son of God and Redeemer
of mankind,
Spirit, the source of holiness,
you see the condition in which
we are.
We hope in you;
Lord, have mercy on us.
[4]Undivided Unity,
three Persons in one essence,
Trinity without confusion,
we beg your help.
We hope in you;
Lord, have mercy on us.
[5]O Mary, mirror of purity
and protectress of virgins,
because we are fortunate enough
to have been admitted
to your service,
we all have recourse to you.
Holy Virgin, pray for us.
[6]Virgin Mother of Jesus Christ,
Mother of heavenly grace,
most pure in body and spirit,
Mother most chaste and modest,
we all have recourse to you.
Holy Virgin, pray for us.
[7]Mother of beautiful and chaste
love,
admired by heaven and earth,
Jesus himself owes his life to you
and has made himself subject
to your sway.
We all have recourse to you.
Holy Virgin, pray for us.
[8]Marvel of fidelity,
perfect miracle of prudence,

32. Purgatory.

you have all authority;
you have no lesser degree
of clemency.
We all have recourse to you.
Holy Virgin, pray for us.
[9]Loving cause of our joy,
rare model of justice,
present our desires to God,
and ask him to hear our prayers.
We all have recourse to you.
Holy Virgin, pray for us.
[10]Object of our veneration,
whom men and angels
must devoutly
and incessantly sing praise,
we all have recourse to you.
Holy Virgin, pray for us.
[11]Vessel filled with holiness,
vessel of inestimable worth,
vessel that the divinity
has made forever honorable for us,
we all have recourse to you.
Holy Virgin, pray for us.
[12]Mystical rose, golden palace,
impregnable tower of David,
tower of ivory, rich treasure,
in whom everything is
incomparable,
we all have recourse to you.
Holy Virgin, pray for us.
[13]Ark of the covenant and
of love,
bright morning star,
gate to that happy home
where God shows himself to us
without veil,
we all have recourse to you.
Holy Virgin, pray for us.
[14]Ineffable source of all good,
powerful refuge of sinners,
sure help of Christians,
and solace of those in woe,
we all have recourse to you.
Holy Virgin, pray for us.
[15]Queen of earth and of heaven,
of Patriarchs and Prophets,
of all the glorious Apostles,
and of all invincible warriors,
we all have recourse to you.
Holy Virgin, pray for us.
[16]Queen to whom all confessors
owe the honor of their victories,
Queen to whom all chaste hearts
and all the saints owe their glory,
we all have recourse to you.
Holy Virgin, pray for us.
[17]Lamb of God, whose goodness
caused you to take upon yourself
our sins,
to appease an irritated Father,
we have no other victim.
We place our hope in you.
Divine Jesus, graciously hear us.
[18]Lamb of God, who on the cross
made up for our offenses,
hundreds of times have we
experienced
the results of your mercy.
We place our hope in you.
Divine Jesus, graciously hear us.
[19]Lamb of God, whose mildness
did not allow justice
in all its rigor to be exercised on us
by condemning us to the tortures
of hell,
we place our hope in you.
Divine Jesus, graciously hear us.
[20]Jesus, who reigns in heaven,
give us a share in your joy;
grant this glorious reward
rather to your merits than
to our deeds.
We place our hope in you.
Divine Jesus, graciously hear us.

**[51] Hymn paraphrasing the Dies Irae[33] for All Souls Day**
Melody—*Already I Hear the Clash of Arms*

[1]When the voice of a severe God
resounds into hell,
on that great day of his wrath,
the heavens, the earth, and
the seas,
and the brilliant orb that lights us,
will all perish in the universe.
[2]Ah, how horrible will that day be!
The sovereign Master of heaven,
insensible to our cries and tears,
will judge us here below.
How terrible will his aspect be!
All will shudder before his eyes.
[3]I hear the dreadful trumpet's
blast;
it will double our gnawing
remorse;
it will break through the awful
night
of the tomb that covers our body;
it will call the living and the dead
before his awful throne.
[4]Death will be amazed,
and nature will shudder,
seeing that on this day
souls and bodies will be reunited
to receive the sentence
of him who will judge them.
[5]Happy, if we know how
to live well;
wretched, if we live an evil life.
All is written in his book,
the book that will decide
our fate.
All our sins will accompany us,
even to the foot of his tribunal.
[6]Impossible for us to dissimulate
the slightest sins from his scrutiny;
they will be too easily sought out
by his pure and penetrating light.
He will see through the dark
night
of our most hidden secrets.
[7]What will I, wretch that I am,
reply
when a God questions me?
Who can come to my help
when his voice condemns me?
What will the sinner do
when the just man trembles?
[8]Ah, to you I appeal,
holy and dreadful Majesty!
You are tenderness
and goodness itself.
Your heart pleads for us,
although we do not deserve it.
[9]Remember, gentle Jesus,
that I owe all to your love,
that to save me from hell
you left your heavenly home.
Will you let me perish
on that dreadful day?
[10]You beheld me nearing
shipwreck;
all hope was stripped from me;
the cross became your lot.
Your body hung on it.
Will you destroy your great work?
Will your blood be wasted?
[11]Just Conqueror, inflexible Judge,
do not give way to your wrath.
My loss would be inevitable

33. *Dies Irae* (Day of Wrath) is a Latin hymn formerly sung or recited at Masses for the dead.

unless you suspended your blows.
May I be absolved of my sins
before that terrible day comes.
[12]Your anger is justified.
I have deserved your
chastisements,
but if the greatness of my crimes
inspires your wrath,
listen to the victim's weeping
before you strike the final blow.
[13]How I admire your clemency!
My God, how good you are!
You forgave the sins
of Mary Magdalene and
of the good thief.
To me you promised the hope
of obtaining the same pardon.
[14]Yet I feel mortal anguish
while imploring your mercy.
The hands I raise are those
of a sinner;
they offend you every day.
Your goodness is my only
recourse
against the eternal flames.
[15]Show me only the tender mercy
of a Redeemer who died
for us all.
On the great day of mourning,
of vengeance, and of wrath,
place me among your sheep,
far from the goats.
[16]When the thunder of your voice
condemns the damned,
let your sweet summons
call me with the blessed,
and dissipate my terror
by giving me a place in paradise.
[17]I tremble at the mere thought
of hell, that abode of horror!
Lord, I beg you,
with a heart broken with sorrow,
to preserve your creature
on the brink of so great a woe.
[18]A thousand fires will warn us
of the coming of the Judgment.
No one will be able to escape it.
At that moment all sinners
will come back as if
from the ashes
of that tremendous consummation.
[19]I hope in your grace
after the crimes I have committed.
Great God, if you were harsh,
I would be lost forever.
Divine Jesus, loving Father,
grant me eternal peace!

## [52] Hymn on the *Te Deum Laudamus*[34]

[1]We praise you, Lord,
and we celebrate your glory;
our hearts keep in mind
all your blessings.
O powerful Monarch,
O Father of humans,
the whole universe proclaims
itself
the work of your hands.
[2]We join our voices
to the legions of angels
who give unceasing praise
to your name.
The Thrones and the Virtues,
the wise Cherubim,
the Powers of heaven,

34. *Te Deum Laudamus* (We Praise You, God) is a traditional Latin hymn of thanksgiving to God.

and the burning Seraphim.
[3]They chant incessantly
with their inspired voices,
"Holy, holy, holy is God,
the Lord of hosts.
Your majesty fills
the huge vault of heaven.
Your wisdom and your glory
burst forth everywhere."
[4]Your zealous Apostles,
your glorious Prophets,
the generous martyrs,
who won so many triumphs
for you,
and that infinite number
of your faithful children
whom your grace caused
to triumph over the world.
[5]All sing praise, eternal Father,
to your supreme majesty
and to your august Son,
entirely equal to you,
and to your divine Spirit,
the sweet Comforter
who by his pure love
inflames our hearts.
[6]O Jesus, our King,
how great is your glory
to have won the victory
over the devil.
All here below confess
that you always were
the Son and the eternal Word
of the Father.
To bring us life,
you did not disdain
to remain for nine months
in Mary's womb.
After overcoming death,
you opened heaven for us,
and at God's right hand
you reign, ever glorious.
[8]You will return one day
as a just Judge
to reward the holy
and punish the wicked.
Lord, come and sustain
with your powerful aid
your humble servants
redeemed by your blood.
[9]May the faithful flock
of your sheep
enjoy immortal glory
with the saints.
Deliver us, Lord,
from captivity,
and pour out your blessings
on your posterity.
[10]O generous Shepherd,
complete your work;
guide your dear children
to their heavenly inheritance.
We will cease
to bless you, O Lord,
when you are lost
to our memory.
[11]Then the sun in heaven
will break off in its course;
we will see the brooks
flowing back to their source.
Preserve us, O Lord,
from all sin today,
and may your paternal heart
be touched by our woes.
[12]Deign to listen to our pleas;
fulfill our hopes.
May we in this exile
experience your clemency.
Those who put all their hope
in you alone, Lord,
will never be disappointed
forever.

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# Index

Note: As an aid for the interested reader, this index is neither limited to proper names nor inclusive of every term found in this volume. The index can be supplemented by the table of contents, the bibliography, and the summaries on pages 10, 14–17, 18, and 21–22.


**A**

Abel, 50
Abraham, 50
Absalom, 239
absolution, 56, 73, 85, 86, 90, 103, 105, 107, 108, 109, 110, 111, 112, 114, 116, 118, 119, 136, 137, 144
act (prayer): for spiritual Communion, 83; of admiration at the goodness of Jesus Christ, 166, 170; of adoration, 65, 66, 73, 79, 82, 163, 167; of confidence, 73, 137, 165; of confusion, 72; of contrition, 73, 86, 90, 91, 92, 111, 115, 116, 118, 132, 133; of desire to receive Jesus Christ, 81, 164, 165; of faith in the real presence, 162, 167; of faith on the mysteries, 202; of faith recited each day of the week, 191; of horror of sin, 137; of humility, 72, 165; of petition, 73; of praise, 74; of rejoicing, 140, 172; of thanksgiving, 74, 82, 138, 139, 168, 174; of union with Jesus Christ, 83, 141, 171, 173; on receiving Communion, 82; to ask for grace to do penance, 141; to ask for perseverance, 142; to express regret, 138
Acts of the Apostles, 154, 155
Adam, 130, 246, 248
adoration, 38, 39, 66, 163, 167
Advent, 258, 259
Agnus Dei, 52, 68, 81
Alexander the Great, 238, 239
All Saints, feast of, 213, 217
All Souls Day, 276
altar, 38, 39, 41, 42, 43, 47, 49, 50, 52, 53, 54, 55, 56, 57, 62, 67, 72, 73, 79, 126, 160, 163, 164
Ambrose, Saint, 27
amendment, 91, 104, 114
Anacletus, Saint, 155
Andrew, Saint, 67, 81
angels, 42, 43, 48, 50, 56, 64, 73, 77, 93, 115, 122, 123, 130, 133, 137, 140, 156, 161, 162, 163, 164, 172, 175, 178, 231, 254, 260, 266, 271, 275, 277
anger, 152
Antiochus, 124

Apostles, 44, 49, 56, 65, 67, 74, 75, 78, 81, 155, 183, 184, 202, 233, 235, 270, 271, 272, 275, 278
Ark of the Covenant, 175
Arnandez, Richard, iii, v, vi, vii
articles of faith (ten), 224–25, 234–35
Ascension, 50, 61, 63, 66, 77, 79
Ash Wednesday, 195
Augustine, Saint, 27, 143, 156
avarice, 151
Ave Maria, 183

**B**

Baptism, 40, 61, 76, 86, 135, 138, 164, 174, 246
Belshazzar, 239
*Benedicat vos,* 70
bishop, 48, 64, 78
Blain, Jean-Baptiste, 8, 11, 26
Blessed Sacrament, 198
bread, 45, 46, 47, 49, 50, 51, 52, 62, 65, 66, 67, 68, 69, 76, 77, 79, 81, 82, 153, 154, 155, 156, 162, 167, 172, 252, 253

**C**

Caesar, 239
Cahiers lasalliens, 4, 6, 279
Calvary, 34, 62, 67, 72, 141
candles, 41
catechism, 145, 146, 194, 195, 227
catechumens, 40
chalice, 46, 49, 50, 53, 66, 69, 79, 153, 253
Charles Borromeo, Saint, 26, 109, 110, 146
chastity, 147
*chose* (thing), 28, 92ff
Christmas, 155, 195, 205
Church Triumphant, 42
Circumcision, 208
Collect, 43, 58, 74
commandments, 197, 243; of God, 60, 68, 75, 78, 88, 106, 110, 142, 197, 198, 243, 244; first, 142; second, 144; third, 145; fourth, 146; fifth, 148; sixth and ninth, 149; seventh and tenth, 149; eighth, 150; of the church, 37, 76, 86, 88, 106, 110; 197, 198, 245
*Communicantes,* 48, 65, 78
Communion, 45, 46, 51, 52, 53, 68, 69, 81, 82, 83, 100, 105, 106, 115, 121, 144, 153, 154, 155, 156, 157, 158, 160, 162, 170, 173, 174, 254, 256; dispositions for, 157, 159, 160, 161, 162; frequent, 156; instructions and prayers for, 153; prayers before, 158; sovereign remedy, 158
concupiscence, 128
Confession, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 118, 119, 121, 125, 131, 133, 135, 136, 137, 142, 144, 157, 160; duties after, 116; general, 105, 106; means of confessing our sins correctly, 98; null or sacrilegious, 89, 104, 105, 108; steps to make a good, 93, 107, 112, 116
confessor, 93, 100, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 117, 118, 119, 131, 142, 144
Confirmation, 76, 164, 246
*Confiteor,* 41, 56, 73, 93, 115, 118, 184

conscience, 76, 81, 85, 86, 87, 88, 93, 104, 105, 111, 117, 118, 125, 128, 130, 131, 132, 133, 156, 197; examination of, 87, 88, 125, 126, 142, 197, 199, 200
sacrilege, 125
Consecration, 45, 46, 49, 50, 68, 155
contrition, 72, 79, 86, 89, 90, 91, 92, 106, 108, 111, 115, 118, 124, 126, 127, 132, 135, 159, 201
*Corpus tuum, Domine,* 69
*Credo*, 45, 75, 183
Creed, 183, 202, 236
Croesus, 230

**D**

Daniel, 62
David, 41, 124, 162, 249
*De profundis,* 186
deacon, 52, 53, 54
demons, 40, 122, 123, 128, 130, 137, 140, 141, 170, 172, 231, 256, 257, 262;
*Deo Gratias,* 44, 54
*Deus tu conversus,* 57
devil, 122, 123, 126, 134, 139, 172, 233, 261, 278
*Domine Jesu Christe,* 52, 68
*Domine qui dixisti,* 81
*Domine, exaudi,* 57
*Domine, non sum dignus,* 53, 69
*Dominus vobiscum,* 43, 45, 53, 57, 58, 62, 70, 74, 83, 84
duties of our state, 36, 76, 103, 104, 106, 142

**E**

Easter, 144, 155, 198
eating in school: purpose, 179, 193
*L'École Paroissiale,* 21–24
Eden, 130
Edmund, Saint, 231
Elevation of the host, 49, 50, 66, 66, 79
Elijah, 172
Ember Days, 198, 199, 213, 246
envy, 151
Epiphany, 205, 261
Epistle, 39, 44, 59, 74
Eucharist, 51, 76, 153, 154, 155, 156, 157, 158, 162, 164, 169, 172, 245, 246, 253
examination of conscience: *see* conscience
Exodus, Book of, 143
Extreme Unction, 76, 246

**F**

faith, 224, 234; hymn of profession of, 236; hymn on the main truths of, 234; ten obligatory articles of, 224
faithful, the, 33, 35, 36, 37, 39, 41, 42, 43, 44, 45, 46, 48, 50, 52, 53, 62, 63, 77, 78, 87, 155, 164
Francis de Sales, Saint, 10, 26, 27, 156

**G**

*Gloria in excelsis,* 42, 58, 74
gluttony, 152
Gospel, 36, 39, 40, 44, 45, 54, 60, 61, 74, 75, 76, 84, 95, 126, 157, 165, 167; of Saint John, 54, 70, 84; of Saint Luke, 60
Gradual, 44, 60, 75
guardian angel, 115, 133, 184, 202

**H**

*Haec commixtio,* 68

*Hanc igitur,* 49, 65, 79
heaven, 42, 48, 49, 51, 55, 56, 58, 60, 61, 62, 64, 65, 66, 67, 69, 70, 75, 77, 78, 79, 80, 81, 82, 118, 119, 122, 140, 156, 163, 164, 167, 168, 171, 234, 236, 254, 255, 256, 257, 262, 270, 273, 275, 276, 278
hell, 92, 124, 129, 132, 139, 237, 257, 262, 270
Hermans, Maurice-Auguste, 3, 4
High Priest, 175
Holy of Holies, 175
Holy Orders, 76, 246
Holy Spirit, 38, 40, 43, 53, 54, 55, 56, 57, 58, 59, 61, 62, 64, 67, 68, 70, 74, 75, 77, 78, 83, 84, 123, 124, 139, 141, 159, 164, 166, 170, 172, 178, 181, 227, 267
holy water, 40
host, 34, 49, 52, 53, 66, 79, 154, 167, 252
humility, 38, 64, 72, 73, 75, 84, 93, 94, 118, 124, 134, 164, 165, 169
hymns, 194, 227; after evening prayer, 203; before catechism, 194; for Advent, 258, 259; for All Souls Day, 276; for Christmastime, 261; for Easter time, 269, 270; for Pentecost, 271, 272; for the Ascension, 270; for the Most Blessed Virgin, 273, 274; for the principal feasts and solemnities of the year, 258; for the Purification of Mary, 266; for the Trinity, 273; on death, 238; on love for Jesus, 263, 264, 265; on paradise, 242; on recovering grace, 251; on sorrow for sin, 249; on the birth of Jesus Christ, 260; on the commandments of God, 243, 244; on the commandments of the church, 245; on the Eucharist, 252, 253, 254, 256; on the four last ends, 237; on the Hail Mary, 257, 258; on the Holy Name of Jesus, 262; on the Last Judgment, 240, 242; on the Lord's Prayer, 256, 257; on the Passion, 267, 268; on the sacrament of Penance, 247; on the seven sacraments, 246; on the Te Deum, 277; sung before the weekday catechism lesson, 227; to teach Christians what they must believe, 229; to the Holy Spirit, 195; when school reopens after summer vacation, 229
hymns used by De La Salle, 18–19

I

impurity, 151
Incarnate Word, 84, 167, 168, 170
*Indulgentiam,* 73
innocence, 125, 138
Introit, 42, 57, 58, 73
Isaiah, 48
Israelites, 175
*Ite, Missa est,* 54

J

Jacob, 172
Jansenism, 24–26
Jerusalem, 48
Jews, 136, 157, 235
Job, 136
John the Baptist, Saint, 56, 65, 71, 78, 140, 141, 166, 184, 249
John the Evangelist, Saint, 54, 65, 70, 78, 84
Jonathan, 239

Joseph, Saint, 115, 184, 202, 210
Jubilee, 251, 252
Judas, 124, 157
Judgment Day, 236

**K**

kiss of peace, 53
kissing the altar, 42, 43, 53, 57
*Kyrie, eleison,* 42, 58, 73

**L**

Lamb of God, 42, 58, 65, 68, 76, 81, 254, 275
*Lasallian Themes,* 6
Lateran Council, 155
Latin prayers, 177, n. 1; 203, n. 25
Lazarus, 249
Lent, 198, 199, 246
*Libera nos,* 52, 67, 81
limbo, 236
Lion of the tribe of Judah, 140
litany, 203; in honor of Saint Joseph, 210; in honor of the Holy Childhood of Jesus, 205; in honor of the Holy Name of Jesus, 208; in honor of the Most Blessed Virgin, 203; of the Saints, 213
Live, Jesus. . . , 252, 265, 268
Lord's Prayer, 51
Louvre, 242
Luke, Saint, 154

**M**

Mark, Saint, 213
Martha, 166
martyrs, 49, 67, 78, 266, 278
Mary Magdalene, 127, 166, 249, 277
Mass, 33, 111, 145, 153, 155, 185, 218, 245; Canon of the, 47, 48, 51; celebrant of, 38, 39, 41, 44, 46; ceremonies of, 33, 39, 40; daily, 36; effects of, 34, 35; excellence of, 33; for the deceased, 42; intentions during, 39; main ceremonies that the server must observe, 218, 219, 220, 221; necessary dispositions, 37, 38; obligation to attend, 37; of the Catechumens, 40; of the Faithful, 40, 45, 51; Ordinary of the, 55; prayers during, 33, 55; Preface of, 47, 48, 51, 64, 77; responses for, 221, 222, 223, 224; sacrifice of, 34; Sunday, 36, 37
Matrimony, 76, 246
Melchizedek, 50, 66, 80
*Memento,* 48, 50, 65, 67, 78, 80;
mercy, 123, 126, 127, 134, 136
Michael the Archangel, 56, 184
*Miserere,* 187
modesty, 38, 89, 118, 144, 149
Moses, 136, 173, 175
Most Blessed Virgin, 43, 49, 56, 61, 65, 67, 73, 78, 81, 115, 123, 167, 201, 203, 205, 210, 257, 267, 273–75
Most Holy Trinity, 42, 51, 63, 70, 75, 77, 84, 181, 234, 235, 273
mysteries of faith, 38, 39, 42, 45, 47, 48, 49, 50, 63, 66, 74, 77, 79, 83, 105, 109, 156, 157, 161, 162, 163, 202
mystery of the cross, 44

**N**

Nativity of Jesus Christ, 260
neighbor, 35, 57, 58, 68, 81, 86, 89, 97, 105, 110, 117, 128, 149, 150, 168, 244
New Law, 175
New Testament, 44

Nicene Creed, 61
Nicholas of Tolentino, Saint, 172
Nicolas, Saint, 184, 202
Ninevites, 127
*Nobis quoque peccatoribus,* 50, 67, 80

**O**

obligatory feasts, 36, 89, 198
*Œuvres Complètes,* 6, 10, 11, 227
Offertory, 40, 45, 46, 47, 62, 76
Old Law, 46, 49, 175
Old Testament, 44
*Orate, fratres,* 47, 63, 77
*Ostende nobis,* 57

**P**

*Panem caelestem,* 69
paradise, 41, 92, 130, 136, 166, 242, 277
parents, 8, 9, 11, 26, 146
parish, 36, 104, 145, 155
Passion of Jesus, 39, 50, 65, 139, 154, 159, 178, 267
paten, 46, 52
*Pater Noster,* 51, 67, 81, 183
Patriarchs, 258, 275
Paul, Saint, 53, 56, 59, 65, 67, 78, 81, 170, 184
*Pax Domini,* 68
peace, 43, 52, 53, 58, 65, 67, 68, 74, 81, 108, 117, 122, 140, 147
penance for sin, 40, 87, 94, 104, 106, 107, 108, 109, 111, 113, 115, 116, 117, 118, 119, 124, 135
Penance, sacrament of, 76, 85, 86, 87, 89, 90, 91, 108, 114, 116, 118, 121, 174, 246, 247
Penitential Psalms, 186, n. 8
Pentecost, 155
*Per ipsum,* 80
*Per quem haec omnia,* 51
Peter, Saint, 56, 65, 67, 78, 81, 124, 127, 136, 165, 184, 249, 271
Pharaoh, 124
Pilate, 61, 236
*Placeat tibi,* 70, 84
pope, 48, 49, 64, 78
Postcommunion, 53, 70, 83
prayer leader, 203
prayers, 121, 177; after Communion, 166; after Confession, 137; at dismissal from school, 186; at four-thirty o'clock, thanksgiving prayer, 194; at nine and at ten o'clock, 181; at the beginning of afternoon classes, 192; at the beginning of school, 177; at the end of school in the afternoon, 195; at the end of school in the morning, 181; at three-thirty o'clock, blessing of food, 193; at two o'clock and at three o'clock, 193; before and after catechism, 194; before Communion, 158; before Confession, 122; before going to holy Mass, 185; for Confession, 121; on returning from Holy Mass, 185; said in school during the afternoon, 192; said in school during the morning, 177; when a teacher or a student has died, 190
Preface of the Mass, 47, 48, 51, 64, 77
pride, 151
prodigal son, 138
Prophet, the, 129, 175
Prophets, 44, 60, 61, 74, 259, 275, 278

publican, 126
purgatory, 35, 50, 80, 117, 118, 185, 202
Purification, 205
purity, 162
purity of heart, 139

**Q**

*Quam oblationem,* 65
*Qui Pridie,* 65
*Quid retribuam Domino,* 69
*Quod ore sumpsimus,* 69

**R**

*Receptio corporis,* 68
reflections, 182
relics, 42, 57
repentance, 124
restitution, 94, 109, 112
Resurrection, 50, 63, 66, 77, 79, 166
*Rivista Lasalliana,* 3
Rogation Days, 213
Roman church, 155
Royal Prophet, 124, 170, 171

**S**

sacramentals, 40
sacraments, 35, 40, 51, 52, 54, 69, 76, 82, 83, 85, 86, 87, 89, 90, 91, 108, 113, 114, 116, 118, 121
sacrilege, 88, 89, 90, 91, 104, 105, 107, 108, 110, 111, 112, 114, 157
saints, 42, 49, 51, 56, 57, 59, 63, 65, 73, 78, 80, 93, 123, 133, 134, 139, 140, 163, 164, 168, 172, 184
Saints, Litany of the, 213–18
Samson, 238
*Sanctus,* 48
Satan, 96, 123, 241
Saturday: school day and day of abstinence, 29, 198, 199, 246
Scriptures, the, 40, 61, 198
Secret prayer, 47, 64, 77
Seraphim, 48, 64
server at Mass, 218–24
seven years of age, 15, 190
sign of the cross, 44, 49, 93, 118, 233
Simeon, 267
*Simili modo,* 66
simplicity, 124
sin, 34, 35, 38, 41, 122; capital, 197; contrition for, 126, 127; deliverance from, 42, 63, 65, 67, 73, 74, 81, 123; effects of, 122; gravity of, 132; habit of, 130, 144, 160; horror of, 123, 133, 135, 137; knowledge of, 124, 131; monstrousness of, 122; mortal, 35, 38, 41, 47, 75, 85, 90, 104, 108, 109, 111, 115, 130, 143, 144, 154, 155, 156, 157, 237; nature of, 122; occasions of, 35, 38, 91, 92, 102, 103, 105, 106, 107, 109, 110, 112, 113, 115, 126, 127, 129, 130, 131, 144, 148, 149; original, 128; pardon for, 38, 39, 41, 57, 72, 73, 79, 84, 85, 90, 91, 94, 103, 105, 107, 112, 116, 134, 135, 137; penance for, 40, 87, 94, 104, 106, 107, 108, 109, 111, 113, 115, 116, 117, 118, 119, 124, 135, 136, 137, 140, 141, 142, 144, 154, 248; remedy for, 108, 114, 115; repentence for, 127; scandalous, 38, 40, 89, 110; seven capital sins, 151; seven vices as causes of, 199; sorrow for, 41, 55, 86, 87, 89, 90, 91, 92, 104, 105, 107, 108,

sin: sorrow for *(continued),* 111, 112, 114, 115, 116, 118, 124, 126, 127, 132, 136, 249; venial, 38, 104, 108, 109, 115, 130, 156, 157
sloth, 152
Solomon, 239
sorrow, 41, 55, 86, 87, 89, 90, 91, 92, 104, 105, 107, 108, 111, 112, 114, 115, 116, 118
subdeacon, 53
summaries of contents, 10, 14–17, 18, 21–22
Sunday, 145, 147, 156, 198, 245
*Supplices te rogamus,* 50, 67, 80
*Supra quae,* 50, 66, 79
*Sursum corda,* 47
*Suscipe, sancta Trinitas,* 63

**T**

tabernacle, 174, 175
*Te Deum Laudamus,* 277
*Te igitur,* 48, 64, 78
temptation, 67, 81, 82, 115, 119, 128, 135, 140, 156
thanksgiving, 35, 38, 39, 41, 44, 48, 53, 54, 58, 64, 65, 69, 71, 73, 74, 75, 79, 82, 84, 138, 139, 140, 153, 158, 167, 168, 169, 174
Thomas (Apostle), Saint, 162
Thomas Aquinas, Saint, 12
translations, 28–29, 177
transubstantiation, 153
Trent, Council of, 85, 155, 156
Trinity: *see* Most Holy Trinity.

**U**

*Unde et memores,* 50, 66, 79
Uzzah, 175

**V**

Vatican Council II, 27, 157
*Veni Sancte Spiritus,* 177
Vespers, 145, 194, 227
Viaticum, 52, 157
Virgin, Most Blessed: *see* Most Blessed Virgin.
*Vocabulaire lasallien,* 6

**W**

washing of hands, 47, 62, 76
water, 40, 62
wine, 46, 47, 49, 50, 62, 66, 76, 77, 79, 153, 154, 252, 253
Word of God, 169, 170
worship, 35, 48, 59, 61, 70, 161, 167, 168

**Y**

Yahweh, YHWH, 143

**Z**

Zacchaeus, 126
Zechariah, 166

Dedicated to
Brother Richard Arnandez, FSC,
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Secretary General, and Vice-Postulator General
of the Institute of the Brothers of the Christian Schools
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